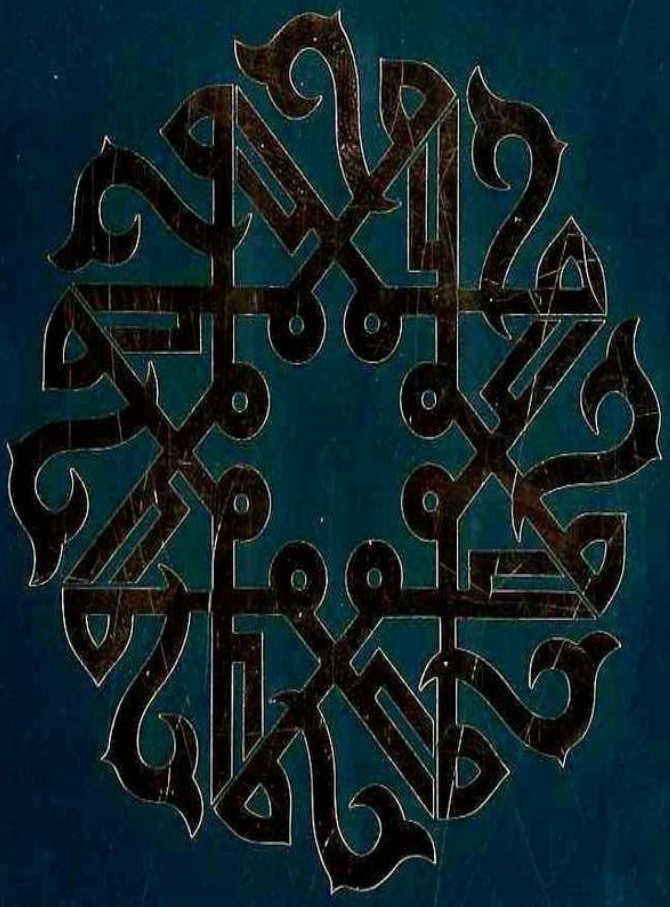
The Life of Muhammad ﷺ

(Madinah Periods)



By Abdul Ahad

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(THE BATTLE OF BADR)

The Battle of Badr
- Allah looked at how badly the Muslims were treated so he allowed them to defend themselves
- he revealed this ayah "you are permitted":

Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allah is Able to give them (believers) victory. (Al-Hajj 22:39)

- this is the 1st ayah revealed to the Ummah in regards to jihad
- it was revealed in stages (jihad was)
- even though some were desperate to fight in jihad but Allah 'tala made them wait
- nothing happens before its time
- Allah 'tala was building the eeman of the Sahabahs, so He held off them doing jihad
- we need strong eeman to participate in jihad
- then we were permitted to fight unbelievers (see 22:39)
- when this ayah came down, the Rasool (ﷺ) sent Companions to intercept the caravans of Quaraysh

Medina was very strategic
- the Companions were sent out to do reconnaissance missions
- this means to go and spot Quraysh, to see which caravan is coming
- the men who did this were called "scouts", then the caravans were intercepted
- the Platoon of Nakhlah was the most famous to have their possessions seized
- so there is permission to steal the wealth of the kuffaar who are killing Muslims
- their territory is called darul harb (such as Makkah then)
- the caravan of Abu Sufyan, who escaped, his possessions were taken
- so we're permitted to steal too

<u>There's two types of theft</u>:
1. Praiseworthy (those who steal for the Muslims)
2. Blameworthy (stealing from the Ummah)

- if a kaafir is killing Muslims, this theft is called praiseworthy
- same as Shi'ites and Barelvis, we can steal from them! Because they hate Muslims

THE SIEGE OF THE RED MASJID
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- we can steal from a Shiite (they are worse than a kaafir)

WHY DID THE PROPHET SEND HIS COMPANIONS TO INTERCEPT

CARAVANS?
- Quraysh was killing Muslims
- permission to fight was granted, so the Rasool did what was permitted

PLATOON OF NAKHLAH
- took place two years after the hijrah
- there were 12 muhajiroon with 6 camels
- the Ameer of the platoon was Abdullah Ibn Jaysh (and he was told not to open the Rasool's letter)
- until after two days so the munafiqeen would not know what he was planning

Ibn Hisham's "Sirah " (under the title: `Abdullah ibn Jahsh's sariyyah) and Bihar al-Anwar relate the same narration that the carrier of the letter was `Abdullah ibn Jahsh. It is said that the Prophet (ﷺ) asked him to open the letter after two days' journey and do as it instructed, and he did so and acted upon the Messenger of Allah's command. [Ibn Hisham, S'irah, Vol 1, p 601 and Bihar al-Anwar, old edition, Vol 6, p 575]

"Abdullah ibn Jahsh said: `Once, after the Salat al-Isha' (night prayer), the Prophet (ﷺ) asked me to come to him the next morning early, armed and ready, to be sent on a mission. The next day, after the Salat al-Fajr (Morning Prayer), held in the mosque in congregation under the leadership of the Prophet, I was standing near the Prophet's house armed and prepared. Some other Companions were present there to like me. The Prophet (ﷺ) summoned Ubay ibn Ka'b and ordered him to write a letter. Then, he handed me over the closed letter and said: `You are the commander of these people. Open this letter after two nights of journey on the mentioned path, and act as it instructs.' I did what I had been told after two days and noticed that I had been ordered to go to Batn al-Nakhlah (a place between Makkah and Waif) to obtain necessary information about the Quraysh's caravan. In addition, I had been advised not to compel any of the men to accompany me in the task. Of course, it was a dangerous mission. I told my friends that whoever is ready for the martyrdom could accompany me, and that the remaining was free to go back. They all unanimously remarked: We all heard and shall obey Allah, His Prophet (ﷺ) and you.' [Muhammad ibn 'Umar al-Waqidi, Al-Maghazi, vol 1, p 13]

- the Companions obeyed the Rasool's orders meticulously
- so you see how wise the Rasool was
- he chose those who did not see discord and disunity
- the Caravan of Quraysh passed by with plenty fruits and the Rasool knew this
- because he paid attention to FIQHUL WAAQI (current events)
- this was the only way the Rasool could know what was in the caravan
- we must do the same thing today
- there were polytheists there too such as Amr Ibn Hadrami
- he was a noble of Quraysh and the leader of the caravan
- the word Amr is the same name as Abu Jahl (Amr ibn Hisham)
- it was a taboo for the Arabs to start jihad in any our of 4 sacred months
- the Companions had to discuss whether to fight during this time

WHAT WAS THEIR OPINION?
- they did not give a damn, they were going to intercept the caravan
- when the caravan was attacked, one of Quraysh was shot dead
- the booty was taken back (on third was given to the Prophet)
- the rest was divided among the Sahabahs

- as for the leader of the caravan: he was shot dead with a single arrow
- he was shot in one of the 4 holy months
- Muharram, Rajab, thul Qada and thul hijjah
- in these months Arabs do not engage in hostility
- the Muslims attacked the caravan in Rajab
- so when they seized it and killed the leader
- Quraish used this as a propaganda against the Muslims

When Quraish started their atrocities against Muslims
- the Sahabah became worried, Allah revealed an ayah to comfort them

They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-al-Haram (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever." (Al-Baqarah 2:217)

- When the kuffaar started their propaganda warfare against the Muslims
- Allah revealed that their crimes against Allah and humanity were worse
- what is the greater transgression?
- it is to prevent mankind from believing in Allah, to prevent access to Masjid al-Haram

- this was how Allah answered the kuffaar who went into a frenzy
- spreading propaganda warfare against the Muslims.

- the kuffaar will always attack your character
- the kuffaar like to call you "barbarians"

- you say to them: what you do in the prisons and raping children these are barbaric
- Allah taught you how to debate with them
- Allah sent the ayah to checkmate them (see 2:217)

- to disbelieve in Allah is worse than killing
- you will be forgiven for any crime EXCEPT SHIRK

- this is worse than what the Sahabahs did
- killing a Mushrik (starting hostility) in the holy month of Rajab
- Allah sent down 2:190 which were clearer. Regarding Jihad

And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors. [This Verse is the first one that

was revealed in connection with Jihad, but it was supplemented by another (V.9:36)]. (Al-Baqarah 2:190)

- Then Surah Muhammad 47:4

So, when you meet (in fight Jihad in Allah's Cause), those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allah to continue in carrying out Jihad against the disbelievers till they embrace Islam (i.e. are saved from the punishment in the Hell-fire) or at least come under your protection], but if it had been Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the Way of Allah, He will never let their deeds be lost, (Muhammad 47:4)

- this means that the Muslims will now go on a full scale war with the mushrikeen
- the rasool always sent scouts on reconnaissance missions
- the rasool found out that this caravan with huge booty was coming
- so he told the Sahabahs to seize the caravan
- this was repayment for the mushrikeen taking the wealth of the Muslims when they migrated
- so he told the Sahabahs to seize the caravan to the value of 50,000 dinars
- Abu Sufyan was in charge of this booty.

- some reports said that Aisha (RA) participated in the raid of the caravan
- she was 17 on this raid
- this is how the scholars argue that it was impossible that Aisha was nine
- when she was married to the prophet

- the man who was sent to carry the news that the prophet was coming to intercept the caravan
- his name was Damdam Ibn Amr al Ghifaari, Abu Sufyan sent him to Makkah:
- asking for help because Muhammad was coming to intercept the caravan.
- he heard of the news of the raid of Nakhlah
- if you steal from the kaafir who is killing Muslims, your stealing is praiseworthy
- because it may prevent them from further killing.
- If you steal from a Christian or Jew who pays the Jizyah (and does not fight Islam or Muslims)
- your hand could be cut.

- He cut the nose of his camel, and tore his shirt exaggerating the threat!.
- they sent out a huge army to protect the caravan
- Abu Sufyan took route by the red sea to escape the ambush of Muhammad ((ﷺ))

The effect of this hue and cry was instantaneous and the news stunned

Quraish and they immediately remembered their pride that was wounded when the Muslims had intercepted Al- Hadrami caravan. They therefore swiftly mustered almost all of their forces and none stayed behind except Abu Lahab, who delegated someone who owed him some money. They also mobilized some Arab tribes to contribute to the war against the Prophet (ﷺ). All the clans of Quraish gave their consent except Banu 'Adi. Soon an excited throng of 1300 soldiers including 100 horsemen and 600 mailed soldiers with a large number of camels, was clamouring to proceed to fight the Muslims. For food supplies, they used to slaughter an alternate number of camels of ten and nine every day. They were however afraid that Banu Bakr, on account of old long deep- seated animosity, would attack their rear. At that critical moment, Iblis (Satan) appeared to them in the guise of Suraqa bin Malik bin Ju'sham Al-Mudlaji — chief of Bani Kinana — saying to them:"I guarantee that no harm will happen from behind."

They moved swiftly northward to Badr. On the way they received another message from Abu Sufyan asking them to go back home because the caravan had escaped the Muslims. Incidentally, Abu Sufyan, on learning the intention of the Muslims, led his caravan off the main route, and inclined it towards the Red Sea. By this manoeuvre, he was able to slip past the Madinese ambush and was out of their reach.

On receiving Abu Sufyan's message, the Makkah army showed a desire to return home. The tyrant Abu Jahl, however haughtily and arrogantly insisted that they proceed to Badr, stay three nights there for making festivities. Now they wanted to punish the Muslims and prevent them from intercepting their caravans, and impress on the Arabs that Quraish still had the upper hand and enjoyed supremacy in that area.

- the Quraysh feared that if an Islamic State would be established in Medina
- the Quraysh thought far ahead, just as the kuffaar do today
- this is why they got involved in the revolution of Libya to try to control the "Islamists"
- they did not get involved in Tunisia and Egypt, as they were secular
- Libya has millions of petro dollars
- they have the wealth to be able to spread Islam across north Africa and into Europe

- Quraysh said
- "if the Muslims should have Islamic state in Medina, ALL our caravans will be intercepted"
- exactly what they feared came to pass

THE GREAT CARAVAN

- 50 thousand gold dinars
- Abu Sufyan was wise, he took a different route and managed to escape the ambush
- he said that the caravan was safe, they should return home to Makkah.
- But Abu Jahl wanted to fight, he managed to get 1,000 to remain behind

Banu Hashim were also inclined to break away, but Abu Jahl's threats made them desist from that idea. The rest of the army, now 1000 soldiers, approached Badr and encamped themselves beyond a sand dune at Al- 'Udwat Al- Quswa.

- When the rasul was marching to Badr

Narrated By Abdullah (bin Masud): On the day of Badr, Al-Miqdad said, "O Allah's Apostle! We do not say to you as the children of Israel said to Moses, 'Go you and your Lord and fight you two; we are sitting here, (5.24) but (we say). "Proceed, and we are with you." That seemed to delight Allah's Apostle greatly. [Sahih Bukhari, Vol 6, Book 60, Hadith #133]

- The Prophet (ﷺ) told them to march forward.
- The Prophet (ﷺ) stopped at a well

In Battle of Badr, the Prophet (ﷺ) and his Companions were deployed in the nearest place to Badr's wells. But Companion Hubab ibn al-Mundhir (RA) was not satisfied with this. With great politeness, he said: "O Messenger of Allah (ﷺ) has Allah inspired you to choose this very spot or is it stratagem of war and the product of consultation?" The Prophet (ﷺ)replied: "It is stratagem of war and consultation." Al-Hubab said: "This place is no good; let us go and encamp on the nearest water well and make a basin or reservoir full of water, then destroy all the other wells so that they will be deprived of the water." The Prophet (ﷺ) approved of his plan and agreed to carry it out. [Ibn Hisham: al-Sirah al-Nabawiyyah, 1/620; Ibn Kathir: al-Sirah al-Nabawiyyah, 2/402; al-Suhayli: al-Rawd al-Anif, 3/62; and al-Tabary: Tarikh al-Umam wa al-Muluk, 2-29]

- why is it that the Ansar were so skilful on the battlefield?
- because before the prophet went to Medina they used to fight each other, the Aws and Khazraj

- The rasool said,

Narrated By Abu Huraira: Some people asked the Prophet (ﷺ): "Who is the most honorable amongst the people?" He replied, "The most honorable among them is the one who is the most Allah-fearing." They said, "O Allah's Prophet! We do not ask about this." He said, "Then the most honorable person is Joseph, Allah's Prophet (ﷺ), the son of Allah's Prophet (ﷺ), the son of Allah's Prophet, the son of Allah's Khalil." They said, "We do not ask about this." He said, "Then you want to ask me about the Arabs' descent?" They said, "Yes." He said, "Those who were best in the pre-Islamic period, are the best in Islam, if they comprehend (the religious knowledge)." [Sahih Bukhari, Vol 4, Book 55, Hadith 593]

- Badr took place on 17th Ramadan
- when you are commander of Muslim army, you should launch offensive on 17th Ramadan

- to celebrate the anniversary of the battle of Badr
- Libya was also liberated on 17th Ramadan

And (remember) when Shaitan (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this Day (of the battle of Badr) and verily, I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allah for Allah is Severe in punishment." (Al-Anfal 8:48)

- the Shaytan appeared in the form of a man
- the Shaytan could see things that the people could not see
- Shaytan will not stick around when the two armies came face to face

- when the Ansar gave their pledge to the rasool
- it did not include in the pledge to fight outside of Medina 80 miles
- but they did not abandon the Prophet (ﷺ) because of their nobility
- they could have argued that the Bayah did not include fighting outside of Medina
- but they went the extra mile to protect the prophet
- because of their love for Allah and His Rasool (ﷺ) and the Deen Islam

- "Send out your champions" -
- three young men from Ansar came forward
- but Quraysh they said they did not want to fight them:
- they did not want to broaden the conflict and increase their enemies
- they preferred to fight their own cousins!

Three young men of the Helpers came out against them: ‘Awf and Mu‘wwadh the sons of Harith, and ‘Abdullah bin Rawaha. But the Makkans yelled that they had nothing to do with them. They wanted the heads of their cousins. Upon this the Prophet [pbuh] asked ‘Ubaidah bin Al- Harith, Hamzah — his uncle, and his cousin ‘Ali [R] to go forward for the combat. The three duels were rapid. Hamzah killed Shaibah, while ‘Ali killed Al- Waleed. [Mishkat 2/343]

- they did not want to kill the people of Medina
- because they were worried about broadening the conflict
- that their caravans would have to pass Medina, the prophet called the Ansars back

the Prophet (ﷺ) asked ‘Ubaidah bin Al- Harith, Hamzah - his uncle, and his cousin ‘Ali [R] to go forward for the combat. The three duels were rapid. Hamzah killed Shaibah, while ‘Ali killed Al- Waleed.

- All three kuffar were killed, and the Muslims shouted "Allahu Akbar, Allahu Akbar"
- it was a fierce battle, Quraysh were 1,000 and the Muslims were 313
- All those martyred in Badr from the Muslims, will be in Paradise

- why did not the Quraysh get help in fighting the Muslims?

- Quraysh did not have time to contact their allies to help them.
- The Muslims were outnumbered 3 to 1

And they (disbelievers) plotted [to kill 'Iesa (Jesus)], and Allah planned too. And Allah is the Best of the planners. (Aali Imran 3:54)

-this ayah was translated properly, not all translators did it properly

- They bought wine and dancing girls, claiming that when they won they would have a party
- ALLAH is the Best of Planners

(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." (Al-Anfal 8:9)

- Allah sent 1,000 Angels to fight alongside the Muslims.
- Abu Jahl did not know this!
- the prophet took a handful of sand and threw it in the air
- every single kaafir was hit by the sand
- 1,000 kuffaar eyes were filled with sand!

You killed them not, but Allah killed them. And you (Muhammad (ﷺ)) threw not when you did throw but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower. (Al-Anfal 8:17)

- this is one of the miracles of Muhammad (ﷺ)
- Another miracle is a Sahabah Ukasha ibn Muhsin was fighting
- his sword broke, the prophet gave him a log in his hand
- it became a sword and he continued to fight!

Narrated Umar Ibn Uthman from his father from his aunt said: 'Ukasha bin Muhsin (RA) at Badr, broke his sword. He (ﷺ) gave him a stick. It turned into a long white sword. He said: "I fought with that sword until Allah defeated the Mushriks. That sword was kept with him until he died. [Waqidi in 'al-Maghazi' (1/93); Ibn Hisham (2/220)]

- The Prophet (ﷺ) cried and raised his hands and begged Allah for Victory

Narrated By Ibn Abbas: On the day of the battle of Badr, the Prophet (ﷺ) said, "O Allah! I appeal to You (to fulfill) Your Covenant and Promise. O Allah! If Your Will is that none should worship You (then give victory to the pagans)." Then Abu Bakr took hold of him by the hand and said, "This is sufficient for you." The Prophet came out saying, "Their multitude will be put to flight and they will show their backs." (54.45) [Sahih Bukhari, Vol 5, Book 59, Hadith #289]

- this dua proves to you the importance of this battle.
- Allah said

And be not like those who come out of their homes boastfully and to be seen

of men, and hinder (men) from the Path of Allah. and Allah is Muhitun (encircling and thoroughly comprehending) all that they do. (Al-Anfal 8:47)

- Abu Jahl said, they would be respected when they finished killing the Muslims
- that their caravans would be protected and no one would fight them
- how many Muslims were killed? 14
- Yet 70 kuffaar were killed and 70 were captured.

ISLAM SURVIVED THREE DAYS
- the day Allah answered the dua of Muhammad at Badr
- the day Abu Bakr fought the apostates who would not pay the Zakah
- and the day Ahmad ibn Hanbal fought the Mu'tazlite

- some scholars mention a fourth day
- the battle of Ain Jaloot the showdown in 1260 AD
- 15 miles outside occupied Palestine

- in Badr: Umar killed his uncle from his mother's side
- Abu Ubaidah ibn Jarrah: (the trustee of the Ummah) - chopped off the head of his father

- the Kenyan police read Shaikhs' notes:
- when they read the notes about Abu Ubaidah ibn Jarrah:

<u>THE BATTLE OF BADR HAS MANY LESSONS</u>

1. THE BATTLE BETWEEN TRUTH AND FALSEHOOD IS NEVER-ENDING

2. YOU HAVE TO KEEP IN TOUCH WITH FIQH AL WAQI

3. THE KUFFAAR WILL FIGHT FOR THEIR WEALTH

4. ALLAH ANSWERED THE DUA OF MUHAMMAD (ﷺ)
- and sent His Angels to fight alongside the Muslims

5. KUFFAAR ARE FILLED WITH PRIDE, POMP AND GLORY
- they put their trust in numbers and weapons
- these weapons were made by man, they can be sabotaged

6. HAD THE MUSLIMS LOST AT BADR: ISLAM/MUSLIMS WOULD HAVE BEEN EXTINCT
- the Prophet (ﷺ) said it

7. ALLAH BLESSED MUHAMMAD ((ﷺ)) WITH MIRACLES AT BADR
- miracles being the sand and the sword

8. THE SAHABAHS PRACTICED AL WALAA WAL BARAA
- because of that they were able to kill their uncles and their fathers

9. THE ANGELS CONSTITUTE THE ARMIES OF ALLAH
- Among the armies are the angels

10. THE SHAYTAN HYPES UP THE KUFFAAR TO FIGHT THEN HE ABANDONS THEM.
- The Shaytan will say: "Attack Nigeria, Mali.", then when the going gets tough
- he washes his hands of the kuffaar

11. THE COMMANDER IN CHIEF IS NOT A DICTATOR
- The Prophet abandoned his opinion to stop at the well

12. THE SAHABAH WERE THE BEST OF GENERATIONS

13. THE SINCERITY OF THE ANSAR
- even though the treaty did not tell them to leave Medina to fight
- they did extra: out of love for Allah and Islam

70 CAPTIVES
- the rasool asked the Sahabah what should be done with them
- Umar ibn Khattab said we should kill our own blood/womb brothers.

...The Muslims that day (i.e. the day of the Battle of Badr) killed seventy persons and captured seventy. The Messenger of Allah (ﷺ) said to Abu Bakr and 'Umar (RA): What is your opinion about these captives? Abu Bakr said: They are our kith and kin. I think you should release them after getting from them a ransom. This will be a source of strength to us against the infidels. It is quite possible that Allah may guide them to Islam. Then the Messenger of Allah (ﷺ) said: What is your opinion. Ibn Khattab? He said: Messenger of Allah. I do not hold the same opinion as Abu Bakr. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over 'Aqil to 'Ali that he may cut off his head, and hand over such and such relative to me that I may but off his head. They are leaders of the disbelievers and veterans among them. The Messenger of Allah ((ﷺ)) approved the opinion of Abu Bakr and did not approve what I said the next day when I came to the Messenger of Allah ((ﷺ)), I found that both he and Abu Bakr were sitting shedding tears. I said: Messenger of Allah, why are you and your Companion shedding tears? Tell me the reason. For I will weep also, if not, I will at least pretend to weep in sympathy with you. The Messenger of Allah ((ﷺ)) said: I weep for what has happened to your companions for taking ransom (from the prisoners). I was shown the torture to which they were subjected. It was brought to me as close as this tree. (He pointed to a tree close to him.) Then God revealed the verse: "It is not befitting for a prophet that he should take prisoners until the force of the disbelievers has been crushed..." to the end of the verse: "so eat ye the spoils of war, (it is) lawful and pure. So Allah made booty lawful for them." (Sahih Muslim, Book 19, Hadith #4360)

- the Prophet (ﷺ) was wrong and Umar was right
- so the Prophet (ﷺ) was corrected in 8:67

It is not for a Prophet that he should have prisoners of war (and free them with

ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. (Al-Anfal 8:67)

- The Prophet (ﷺ) said:

Uqbah ibn Aamir (RA) reported that Allah's Messenger (ﷺ) said, "If there were to be a Prophet after me then he would be Umar ibn Al-Khattab." [Ahmed 17410]

- Killing the captives would have been better
- it was the custom of the Arabs to take revenge

(THE TREACHERY OF BANU QAINUQA)

THE REACTION IN MAKKAH AFTER BADR
-the kuffaar came to Badr with pride and arrogance and they predicted the end of the battle even before it started
-and the slave master of Bilal brought wine to celebrate
-but they plot and Allah plans and He is the best of planners

Only 14 Muslims died and 70 kuffaar got killed and 70 got captured, so where were the rest?

Their multitude will be put to flight, and they will show their backs. (Al-Qamar 54:45)

Allah said the multitude will put to flight
-so the rest ran away, this is one of the predictions of the Qur'an that came to pass.

WHY DID THE KUFFAAR RUN AWAY FROM THE BATTLE?
-why is it that the kuffaar ran away from the battlefield at the battle of Badr?
-this is because the Prophet (ﷺ) told the Sahabah to kill the leaders of kuffaar
-he asked them to take out the think tanks
-you are commanded by Allah to kill the leaders of kufr
-like Abu Jahl, Utbah, Shayba
-this is because you are commanded by Allah to kill the leaders of kufr

So Allah told you in the Qur'an their multitude will run and give their back
-the prophet was given fear in the hearts of the kuffaar, one month before he attacks

Abu Huraira reported that the Messenger of Allah (ﷺ) said: I have been given superiority over the other prophets in six respects:
(1) I have been given words which are concise but comprehensive in meaning;
(2) <u>I have been helped by terror (in the hearts of enemies):</u>
(3) spoils have been made lawful to me:
(4) the earth has been made for me clean and a place of worship;
(5) I have been sent to all mankind
(6) and the line of prophets is closed with me. [Sahih Muslim, Book 4, Hadith #1062]

This is because the kuffaar rather commit suicide than face the mujahideen
-even though they have superior weapons

WHAT WAS THE REACTION IN MAKKAH?
-The polytheist having received the news, that their think tanks were killed
-did not believe the messenger at first, they thought he had gone mad
-how can we lose such a war? the Muslims were just 313

Abu Sufyan gave Abu Lahab a full account of the massacre that they sustained
-and told him the Angels were present this caused Abu Lahab to slap Abu Rafi'

-for mentioning that the Angels were present

Umm Fadl got angry when she saw Abu Lahab slapping her Muslim brother
-so she took a piece of metal and crack it on his head
-he suffered fever and died seven days later
-the stench coming from his body was unbearable and the people asked his sons to bury him
-they gave this job to their slaves, this was his end, one of the greatest enemies of the Prophet (ﷺ)

Ibn Ishaq related that the first herald of bad tidings was Al- Haisaman bin 'Abdullah Al- Khuza'i. He narrated to them how their notables were killed. People there did not believe him at first and thought that he had gone mad, but soon the news was confirmed and a state of incredible bewilderment overwhelmed the whole Makkan scene. Abu Sufyan bin Al- Harith gave Abu Lahab a full account of the massacre and the disgraceful rout they sustained, with emphasis on the role that the angels played in bringing about their tragic end. Abu Lahab could not contain himself and gave vent to his feelings of resentment in beating, abusing and slapping Abu Rafi', a Muslim, but reticent on his conversion, for reiterating the role of the angels. Umm Al- Fadl, another Muslim woman, greatly exasperated by Abu Lahab's thoughtless behavior, struck him with a log and cracked his head. Seven days later, he died of an ominous ulcer and was left for three days unburied. His sons, however, for fear of shameful rumours, drove him to a pit and keeping their distance, hurled stones and dust at him. The defeat was a matter of great shame and grief for the Makkans. In almost every house there were silent tears for the dead and the captives. They were burning with humiliation and were thirsting for revenge. Wailing, lamenting and crying however were decreed strictly forbidden lest the Muslims should rejoice at their affliction.

<u>THE REACTION IN MADINA</u>
-the Prophet sent Zaid ibn Haritha to tell Medina the news he sent him on his she-camel Al Qaswa

Two heralds, 'Abdullah bin Rawahah and Zaid bin Harithah were dispatched to Medina, to convey the glad tidings of victory to the Muslims there.

-When the hypocrites saw this, they spread a rumour that the Prophet was killed
-they concluded why would he be riding the camel if he were alive?

The multi- ethnic and ideological structure of Medina featured different respective reactions. Rumour- mongers amongst the Jews and hypocrites spread news to the effect that the Prophet [ﷺ] had been killed, and tried to impress their false assumption on the fact that Zaid bin Harithah was riding Al-Qaswâ', the Prophet [pbuh]'s she- camel. Having reached, the two messengers imparted to the Muslims the happy news of victory, and furnished accurate information about the course of events in order to establish the sense of reassurance deep in the hearts of the anxious, but now, joyous Muslims. They immediately started acclaiming Allâh's Name and entertaining His praise at the

top of their voices. Their chiefs went out of the city to wait and receive the Prophet [(ﷺ)] on the road leading to Badr.

So before Zaid could say the news they were spreading the rumour
-but when Zaid told them of the victory of the Muslims, they could not believe it
-how comes the Muslims were few and still won?
-they did not know Allah sent 1,000 Angels to fight alongside

<u>THE CAPTIVES</u>
-there were 70 captives and the Prophet (ﷺ) did not know what to do with them
-so he called a Shurah meeting
-Umar told him that he gives each Muslim his relative to chop off his head
-Abu Bakr told the prophet to charge them ransom

It is not for a Prophet (ﷺ) that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. (Al-Anfal 8:67)

-and the Prophet (ﷺ) went along with the opinion of Abu Bakr
-but this was wrong and Allah revealed the ayah above
-this made both the Prophet and Abu Bakr to cry

The kuffaar that were ransomed came back at Uhud to fight Muslims
-this was why Umar said they should have been killed

Uqbah ibn Aamir (RA) reported that Allah's Messenger (ﷺ) said, "If there were to be a Prophet after me then he would be Umar ibn Al-Khattab." [Ahmed 17410]

The kuffaar in Makkah were lamenting because their relatives were dispatched to the hellfire
-however they were told not to cry loud, so that the ego of the Muslims will not be massaged
-so they were crying in secrecy

They decided to take revenge on the Muslims
-so they dispatched a man from Makkah to Medina to kill the Prophet (ﷺ)
-two men Umair ibn Wahab al Jumahi and Safwan ibn Umaira
-sat down to lament on their lost, so they decided to send Umair

When he came to Medina Umar saw him
-he was suspicious of him and so went to the masjid to warn the prophet
-when he entered the masjid he said good morning
-the Prophet replied him that we have a better greeting, which is Assalamu Alaikum

When asked why he came he said he came for his captured son

-but when asked about the sword he was carrying, he said it was nothing

‘Umair bin Wahab Al- Jumahi, a terrible polytheist, and an archenemy Safwan bin Omaiyah sat together privately lamenting their loss and remembering their dead and captives. ‘Umair expressed a fervent desire to kill the Prophet [(ﷺ)] and release his captured son in Medina, if it was not for the yoke of debts he was under and the large family he had to support. Safwan, also had his good reasons to see the Prophet [(ﷺ)] killed, so he offered to discharge ‘Umair’s debts and support his family if he went on with his plan. ‘Umair agreed and asked Safwan to be reticent on the whole scheme. He left for Medina, having with him a sword to which he applied some kind of lethal poison. ‘Umar bin Al-Khattab saw him at the door of the Mosque and understood that he had come with evil intentions. He immediately went into the Mosque and informed the Prophet [(ﷺ)]. He was let in looped by the sling of his sword and in greeting he said "good morning", to which the Prophet [(ﷺ)] replied that Allâh had been Gracious and taught them the greeting of the dwellers of the Paradise: "peace be upon you!" To a question raised by the Prophet [(ﷺ)], about his object, ‘Umair said that he had come to see that his captured son was well treated. As for the sword, which the Prophet [(ﷺ)] asked him about; he cursed it and said that it gained them nothing. On exhorting him to tell his real goal, he remained obdurate and did not divulge the secret meeting with Safwan. Here the Prophet [(ﷺ)] got impatient and he himself revealed to ‘Umair his secret mission. ‘Umair was taken by surprise, and incredible astonishment seized him, and immediately bore witness to the Messenger ship of Muhammad [(ﷺ)]. He then began to entertain Allâh’s praise for having been guided to the ‘Straight Path’. The Prophet [(ﷺ)] was pleased and asked his Companions to teach ‘Umair the principles of Islam, recite to him the Noble Qur’ân and release his son from captivity. Safwan, meanwhile, was still entertaining false illusions as to the approaching redemption of honour, and burying the memory of Badr into oblivion. He was impatiently waiting ‘Umair’s news but to his great surprise, he was told that the man had embraced Islam and changed into a devoted believer. ‘Umair later came back to Makkah where he started to call people unto Islam and he did actually manage to convert a lot of Makkans into Islam. [Ibn Hisham 1/661-663]

When the Prophet (ﷺ) asked him of his motive he was being evasive
-he lied because he poisoned his sword to kill the Prophet
-but when he lied the Prophet (ﷺ) told him of his real intentions for coming
-when this happened, he took his Shahadah
-so two people embraced Islam when they actually set out to kill the Prophet (ﷺ)

1. Umar ibn al Khattab
2. Umair bin Wahab Al-Jumahi

When the prophet came to Medina, he met three Jewish tribes there
-and he signed a covenant of security with them
-and this means they would not fight, embrace, slander each other
-and they would not impose sanction and embargo on each other
-the Prophet (ﷺ) signed the covenant of security because he was the leader of

the Ummah
-he signed with them that if Medina was attacked they would all defend it

The most arrogant of the tribes was Banu Qainuqa
-a man from this tribe passed by two Muslims
-he saw the two men from two tribes as friends, he did not like this

Shas bin Qais, an elderly Jew, a terrible disbeliever and a greatly envious man of the Muslims, passed by a group of Muhammad [(ﷺ)]'s followers of Aws and Khazraj. He perceived a prevalent spirit of reconciliation and an atmosphere of rapport and amity enveloping the whole group; an unusual scene categorically in conflict with the animosity and hatred that characterized their pre- Islam behavior. He, therefore, sent a youth of his to sit among them, remind them of Bu'ath war between them and recite some of their verses which they used to compose satirizing each other; all of this with the intention of sowing the seeds of discord and disagreement and undermining the new Islamically-orientated inter- tribal relations. The youth did in fact succeed and the two parties at no time recalled the old days and pre- Islam tribal fanaticism sprang to the front to bring about a state of war. The Prophet [(ﷺ)] was reported of this account, and immediately, at the head of some Emigrants, set out to see to the situation. He began to rebuke them but in the manner of the great instructor and the tolerant spirit of the understanding guide: "O, Muslims! Do you still advance pre- Islamic arguments after I have been sent to you (as a Messenger). Remember that it is not rightful for you to turn backward after Allâh has guided you to the Straight Path, delivered you from disbelief and created amity between you." The Muslims readily realized that it was a Satanic whim and a plot hatched by the enemies. They directly embraced each other and went back home quite satisfied and in full obedience to the Messenger of Allâh [(ﷺ)]. [Ibn Hisham 1/555, 556]

Banu Qainuqa earned their living from making weapons
-so without war between Aws and Khazraj they would not make money
-so when he saw the two Muslims together, he did not like it
-so he sent another Jew to go and remind these two Muslims of their pre-Islamic era
-how they used to fight each other and make poetry against each other

When they were reminded of this, they remembered and were about to fight
-the Prophet heard about it and went to the scene
-he told them you wish to go back to Jahiliyya while I am here?
-and he realised what the Jew wanted, to sew the seeds among these Muslims
-so Allah revealed;

And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided. (Aali Imran 3:103)

They were about to fight the war of Assabiyya, which is nationalism, racism and tribalism
-so Allah said He brought His messenger to remove this from them

When the Jew failed to make the two tribes fight
-he got very disappointed because it is very easy to start tribal wars.

If this Jew had succeeded, the whole of Aws and Khazraj would have fought
-and this would have been very embarrassing while the prophet was present
-and so the prophet when he heard of it, he quickly went to the scene
-and Allah revealed the ayah above
-Remember My favour onto you when you were dushman and I made you brothers
-in another ayah Allah said;

And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All-Mighty, All-Wise. (Al-Anfal 8:63)

-so this ayah is telling you money cannot buy true love

So this was one of the plots of Banu Qainuqa
-another plot was when Muslim women used to go to their markets
-they used to hit on them making indecent proposals to them

Jews Hitting on Muslim Girls in Palestine:
http://www.youtube.com/watch?v=YCrs2ERn_tw

The Jews, went too far in their transgression, presumptuous behavior and licentious practices. One day a Jewish goldsmith provoked a Muslim woman whose genitals become uncovered when he had tied the edge of the garment to her back. A Muslim man happened to be there and killed the man; the Jews retaliated by killing that Muslim. The man's family called the Muslims for help and war started. [Ibn Hisham 2/47-48]

-one day a Muslim woman went to the market and they pinned her dress
-so when she moved she became naked
-one Muslim man in the market saw this and chopped off the head of the Jew
-the Jews ganged up on this Muslim man and killed him
-the prophet told them you have broken the covenant of security
-and so you are no longer welcomed in Medina

<u>ON THE 15TH OF SHAWAAL</u>
-the Prophet set out with some Muslims with Hamza carrying the flag
-the Jews were 700 and the Muslims were 313, the prophet laid siege on them
-until Abdullah ibn Salul came to broker a peace deal with them
-because he said they were his allies in Jahiliyya

On Saturday, Shawwal 15th, 2 A.H., the Prophet (ﷺ) marched out with his

soldiers, Hamzah bin ‘Abdul Muttalib, carrying the standard of the Muslims and laid siege to the Jews’ forts for 15 days. Allâh cast fear into their hearts, and they were obliged to defer to the Messenger (ﷺ) judgment on their lives, wealth, women and children; their hands were tied behind their backs. At this point, ‘Abdullah bin Ubai bin Salul started his hypocritical role and began to intercede for them persistently on grounds of former alliance between those Jews and His tribe Khazraj. Muhammad (ﷺ) dealt with this man as being a Muslim -- He had faked conversion into Islam for only one month, by that time -- and so he granted him his request; for Islam accepts people at their face value. Banu Qainuqa‘handed over all materials, wealth and war equipage to the Prophet [(ﷺ)], who set aside one fifth and distributed the rest to his men. After that they were banished out of all Arabia to Azru‘a in Syria where they stayed for a while and soon perished away.

These people were supposed to be killed
-because they uncovered a Muslimah in their markets
-but the hypocrite brokered a deal for them, so they were sent away with one camel to carry
-their homes were given to the Muslims that used to live in the masjid

There are some people of today
-that claim we have a covenant of security with the blood thirsty kuffaar
-who are killing our men and raping our women
-anyone who preaches the covenant of security is a hypocrite

This is not a bed time story
-the purpose of studying the Sealed Nectar is to learn your Deen properly
-to know that the people who preach the covenant of security are munafiqs
-and you need to know this, you need to check yourself properly if you do not know this
-the sealed nectar tells you the covenant of security does not exist
-the Jewish tribe did one act to break their covenant, but the kuffaar of today did so many times.

-so how can you believe in the covenant of security?
-you need to read the Sealed Nectar and learn your Deen properly
-your situation is pitiful, appalling and pathetic

SHAYKH HUMUD AL-UQLA (COVENANT OF SECURITY):
http://www.sunnahonline.com/ilm/contemporary/0017.htm

Concerning Al Aqd Al Amaan: Covenants of Security:
http://theunjustmedia.com/Islamic%20Perspectives/May%2008/Concerning%20Al%20Aqd%20Al%20Amaan%20Covenants%20of%20Security.htm

-the Prophet (ﷺ) was asked about the fitnah greater than dajjaal
-he told them wicked scholars

Abu Dhar said, "I was with the Prophet (ﷺ) one day and I heard him saying: "There is something I fear for my Ummah than the Dajjal." It was then that I

became afraid, so I said: " Oh Rasool Allah! Which thing is that?" He (ﷺ) said; "Misguided and astray scholars." Recorded in Musnad Imam Ahmad (no.21,334 and no.21,335).

Another Jew Ka'ab ibn Ashraf was an enemy of Islam
-Ka'ab ibn Ashraf was from Banu Nadhir, he was rich, handsome and a poet
-he lived in a fortress and used to make poetry against the Muslims
-he went to Makkah and was asked by Abu Sufyan
-tell us which religion is better, our idol worshipping or Islam
-and he was sincere in his question
-Ka'ab told Abu Sufyan, the paganism that you are practising is better than Islam (audhubillah)
-Allah in response to this revealed;

Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Taghût and say to the disbelievers that they are better guided as regards the way than the believers (Muslims). (An-Nisa 4:51)

When did the Prophet (ﷺ) move against him?
-he made poetry against the Prophet (ﷺ)
-but he pushed the wrong button of the prophet when he said
-I am so handsome all the Muslim, girls in Medina have a crush on me
-this upset the prophet so much and he said 'who can take care of Ka'ab on my behalf'?
-indeed he has harmed Allah and His rasul (ﷺ)

The Prophet (ﷺ) gathered his men and asked them who will kill him
-Muhammad ibn Maslama, Abbab ibn Bishir from Aws

Muhammad ibn Maslama asked for permission to speak bad about the Prophet
-so that he will win his trust, he went to visit Ka'ab and spoke bad about the Prophet
-so they gained his trust

One day they went to see him again and asked to smell his perfume
-he gave them permission
-when they asked for it the 2nd time, they severed his head from his body
-one of the Sahabah got wounded by mistake
-and when they killed Ka'ab they shouted Allahu Akbar
-when the prophet saw them, he said cheerful faces you are
-they replied back may your face be cheerful too
-they brought back the head of Ka'ab with them
-as evidence that they accomplished the job

The Prophet (ﷺ) gathered his men and said: "Who will kill Ka‘b bin Al- Ashraf? He had maligned Allâh, and His Messenger." Thereupon, Muhammad bin Maslamah,‘Abbad bin Bishr, Al- Harith bin Aws, Abu ‘Abs bin Hibr and Salkan bin Salamah, Ka‘b’s foster brother, volunteered to do the job. Muhammad bin Maslamah said: "O Messenger of Allâh, do you wish that I should kill him?" He said: "Yes." He said: "Permit me to talk (to him in the way I deem fit)." He said:

"Talk (as you like)." So, Muhammad bin Maslamah came to Ka'b and talked to him, saying: "This man (i.e. the Prophet (ﷺ) has made up his mind to collect charity (from us) and this has put us to a great hardship." When he heard this, Ka'b said: "By Allâh you will be put to more trouble by him." Muhammad bin Maslamah answered: "No doubt, now we have become his followers and we do not like to forsake him until we see what turn his affairs will take. I want that you should give me a loan." He said: "What will you mortgage?" Muhammad answered: "What do you want?" The immoral and heartless Jew demanded women and children as articles of security against the debt. Muhammad said: "Should we pledge our women whereas you are the most handsome of the Arabs; and the son of one of us may be abused by saying that he was pledged for two wasq (measurement unit of weight) of dates but we can pledge you (our) weapons." Ka'b agreed. Salkan bin Salamah, Abu Na'ilah, at another time, went to see Ka'b for the same purpose and there were more or less the same subjects, only that Abu Na'ilah would bring him some companions. The plan was successful and provided for the presence of both men and weapons. On Rabi' Al- Awwal 14th, at night, the year 3 A.H. the people said good bye to the Prophet (ﷺ) and set out in the Name of Allâh to implement the carefully drawn plan. The Prophet (ﷺ) stayed back praying for them and supplicating Allâh to render them success. The men went and called upon him at night. He came down although his wife warned him not to meet them alleging that: "I hear a voice which sounds like the voice of murder." He said: "It is only Muhammad bin Maslamah and my foster brother Abu Na'ilah. When a gentleman is called at night even if he be pierced with a spear, he should respond to the call." Abu Na'ilah said to his companions: "As he comes down, I will extend my hand towards his head to smell and when I hold him fast, you should do your job." So when he came down, they talked together for about an hour. They then invited him to go out and spend a nice time in the moonlight. "Do your job." And they killed him. The group of men came back after fulfilling their mission. One of them Al- Harith bin Aws was wounded by mistake with the swords of his men, and was bleeding badly. When they reached Baqee' Al- Gharqad, they shouted, "Allâh is Great". The Prophet (ﷺ) heard them and realized that they had killed the enemy of Allâh. As they saw him, he said: "Cheerful faces are yours." In reply, they said: "And yours O Messenger of Allâh." They handed the head of the tyrant over to him. He entertained Allâh's praise for their success. He then applied his saliva to Al- Harith's wound and it healed on the spot. [Ibn Hisham 1/51-57; Sahih Al-Bukhari 1/341, 425, 2/577; Za'd Al-Ma'ad 2/91' and Sunan Abu Da'ud with 'Aun-ul-Ma'bood 2/42,43] On the way out, Abu Na'ilah remarked: "I smell the nicest perfume from you." Ka'b said: "Yes, I have with me a mistress who is the most scented of the women of Arabia." Abu Na'ilah again said: "Allow me to smell (the scent on your head)". He said: "Yes, you may smell." So he caught it and smelt. Then he said: "Allow me to do so (once again)." He then held his head fast and said to his companions:

The rasul (ﷺ) sent Zaid ibn Haritha to lead a campaign
-this happened before Uhud

(It is a great Grace and Protection from Allah), for the taming of the Quraish, (1) (And with all those Allah's Grace and Protections for their taming, We

cause) the (Quraish) caravans to set forth safe in winter (to the south), and in summer (to the north without any fear), (2) So let them worship (Allah) the Lord of this House (the Ka'bah in Makkah). (3) (He) Who has fed them against hunger, and has made them safe from fear. (4) (Quraish 106:1-4)

-so Allah revealed the Surah above

The rasul found out there is a caravan returning from Syria
-and they were looking for another route to evade the Muslims
-so the prophet sent his adopted son to intercept the caravan

The pagans had a meeting to discuss strategies on how to evade the Muslim routes
-but the news escaped them because of one drunk man and this news reached the prophet
-so he sent Zaid to intercept it, they took them by surprise and took the caravan
-it had 100,000 dirham value of silver, the booty was divided

Summer approached and it was high time for the Makkan trade caravans to leave for Syria. The people of Quraish whose lives depended mainly on a mercantile economy consisting of summer caravans to Syria and winter caravans to Abyssinia (Ethiopia), were now at a loss as to what route they would have to follow in order to avoid the backbreaking military strikes that the Muslims successfully inflicted on the polytheists. They held a meeting to discuss the chances of escaping the economic blockade and decided to go along a trade route across Najd to Iraq. Furat bin Haiyan was appointed as a guide for the caravan. Safwan bin Omaiyah led the caravan along the new route. News of the meeting leaked out through Na'im bin Mas'ud Al- Ashja'i under the effect of wine, and it flew fast to Medina by Sulit bin An- Nu'man. The Prophet (ﷺ) immediately mustered 100 horsemen under the leadership of Zaid bin Harithah Al- Kalbi and dispatched them to intercept and capture the caravan. They caught up with the camels at a place called Al-Qardah. They took the polytheists by surprise and arrested their guide and two other men. Safwan and his guards fled away without showing the least resistance. The caravan was carrying silver and wares whose value amounted to 100 thousand dirhams. The booty was distributed among the Muslim warriors after one- fifth had been set aside for the Prophet [ﷺ]. Furat bin Haiyan embraced Islam out of his own sweet free will. [Ibn Hisham 1/50,51; Fiqh As-Seerah p.190; Rahmat-ul-lil'alameen 2/219]

So the Prophet sent for this caravan to be intercepted as a compensation
-for the wealth of the Muslims taken by the kuffaar of Makkah

Narrated Ka'b ibn Malik: When the Prophet (ﷺ) intended to go on an expedition, he always pretended to be going somewhere else, and he would say: "War is deception". [Abu Dawud 2629, Tirmidhi 1681, Ahmed 14312]

-so stealing is allowed if it is that of an enemy fighting you

Narrates by Ibn Umar: the Prophet (ﷺ) said: "I was sent by the sword proceeding the judgment day and my livelihood is in the shadow of my spear and humiliation and submission are on those who disobey me" [Musnad Imam Ahmed (vol. 2, p. 50)]

-and lying is also allowed if it is for making up a marriage
If they are successful in their trading they will use the wealth to fight the Muslims
-this is called the darul harb activities.

(THE BATTLE OF UHUD)

July 05, 2015, -18 Ramadan 1436 AH

The Battle of Uhud
- The kuffaar suffered a defeat at Badr, this was a turning point in history
- Islam would not have survived to reach us today.
- The rasool had miracles in Badr
- The throwing of the sand

You killed them not, but Allah killed them. And you (Muhammad ﷺ) threw not when you did throw but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower. (Al-Anfal 8:17)

- When you study Islam at the universities of the kuffaar
- they will never mention this miracle of the prophet Muhammad (ﷺ)
- WHY? Because they are not spiritual, the spiritual aspect of the battle, they cut it out
- you will not graduate loving the Prophet or the Sahabahs
- they cut this miracle out, even though Allah mentioned it in the Quran

-the Shaytan ran away when he saw the angels coming: they will never mention this.
- this is why it is very important to only take your Deen from a Muslim.
- how can you take your Deen from a kaafir when they are not spiritual?

Another miracle: the wood becoming the sword.

Narrated Umar Ibn Uthman from his father from his aunt said: 'Ukasha bin Muhsin (RA) at Badr, broke his sword. He (ﷺ) gave him a stick. It turned into a long white sword. He said: "I fought with that sword until Allah defeated the Mushriks. That sword was kept with him until he died. [Waqidi in 'al-Maghazi' (1/93); Ibn Hisham 2/220]

- these are all mentioned in the sealed nectar
- but the kaafir will never highlight these miracles

- you have to be sceptical about whom you learn your Aqeedah from.
- you should also be sceptical about who you learn the Seerah from
- the kuffaar would say that Muhammad was a genius that is why he won.
- they will put a spin on it, they will never say that Allah sent the angels to help the Muslims
- we will never dispute with you that Muhammad was a genius, but what about the angels?
- they will never teach you spirituality.

- that is why you have to get rid of the leaders of kufr (the think tanks)
- the rest of the kuffaar will be like headless chickens

But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish - pagans of Makkah) - for surely their oaths are nothing to them - so that they may stop (evil actions). (At-Tawbah 9:12)

- they were licking their wounds of the defeat of Badr
- when they went back to Makkah, their motto/slogan was "revenge, revenge"
- Why? Because their pride was punctured.

- when the French conquered Bilad ash-Sham, they banged on the grave of Salahudeen,
- saying, "Saladeen, we're back!"

- they think it is imperative and incumbent upon them to restore their pride.
- they decided that since Abu Sufyan escaped with the caravan:
- they would spend the profit from the caravan to buy weapons

The defeat at Badr was an ignominy, which the Quraishites pride, could not leave unavenged. Revenge was, therefore, the catchword all over Makkah. The Makkans even forbade lamenting over their murdered people, or ransoming their captives at Badr Battle lest the Muslims should realize the grave degree of sadness and feeling of tragedy they were experiencing. In the wake of Badr event, Quraish was in common consent and started fresh preparations to launch an overall war against the Muslims in order to restore their blemished prestige and wounded pride. The most enthusiastic polytheists desiring to go into a new battle were ‘Ikrimah bin Abi Jahl, Safwan bin Omaiyah, Abu Sufyan bin Harb, and ‘Abdullah bin Abi Rabi‘a. They were determined to crush the commonwealth of Islam once and for all. Emissaries were sent to all the tribes to make common cause against the rising Faith. As a consequence of this, they managed to enlist the support of two well-known tribes Kinana and Tihamah besides some desert Bedouins Ahabish. It was also decided that the profits of the escaped caravan headed by Abu Sufyan, which amounted to 1000 camels and 50 thousand Dinars, should be devoted for providing equipment to the army. The Noble Qur’ân has alluded to this decision of theirs in the following words: "Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome." [Al-Qur'an 8:36] They also devised other ways of recruitment including hiring poets to entice the tribes into fighting the Muslims. Safwan bin Omaiyah allured Abu ‘Azza, the poet to work in this context in return for riches after the war or supporting his daughters if killed. Incidentally, this poet was prisoner of war (in the context of the Badr events) in the hands of the Muslims and the Prophet [pbuh] was gracious enough to release him un ransomed provided he would not engage in fight against him. Abu Sufyan nursed the most grudge against Muslims because he had lost most of his supplies in As-Sawiq invasion, let alone the heavy economic losses that Quraish had sustained in the aftermath of the events that featured the platoon of Zaid bin Harithah. In the light of these successive failures, Quraish precipitated and accelerated their preparations for a decisive battle with the Muslims. At the turn of the year everything was ready for the move. The Makkans also decided to take their

women along with them for they might arouse them to fight manfully. Thus a contingent of three thousand pitched warriors, of whom seven hundred were mailed soldiers and two hundred well-mounted [Za'd Al-Ma'ad 2/92; Fath Al-Bari 7/346]

Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. (Al-Anfal 8:36)

-you are studying the sealed nectar
-you hear that the prophet used to send his Sahabahs to steal from the kuffaar.
- this is why you need to study the Seerah of the prophet to learn the Fiqh and Manhaj
- you are allowed to steal from those who are killing the Muslims
- you are not allowed to steal from a sympathizer to Islam
- or one who lives in Islamic State and pays Jizyah.
- you are allowed to steal from the kaafir "harbi"
- he fights Islam with his tongue or fights with his hands or he fights with his pen

- in the time of the rasool there were three "dars"

1. DARUL KUFR
- lives of the Muslims were safeguarded, but they were Christian (kuffaar), like Ethiopia

2. DARUL HARB
- where Muslims were killed or persecuted, they fought Islam.

3. DARUL ISLAM
- an example of dar al kufr today, is Venezuela, Jamaica etc.
- they do not send their troops to kill Muslims.
- Ethiopia today is dar al harb, they fight Islam and Muslims

- when Shaikh was in Kenya: he was treated very badly by the black Christians there:
- kaafirs are kaafirs, black or white!
- Tariq Ramadan said there is no such thing as dar al harb, because the word is not in the Quran.

Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! (An-Nisa 4:97)

- this ayah is for to leave darul harb, everything is in the Quran
- Allah said intoxicants are haraam, so Heineken is also haraam

- do not listen to these wicked scholars

Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. (Al-Anfal 8:36)

- you cannot compare these kuffaar with the south American countries
- who do not invade Muslims lands and kill Muslims
- the kuffaar of Makkah decided to take all their profits from the caravan
- their ego and prestige was hurt
- they came with an army of 3,000 and march towards Medina

The Makkah army, on the other hand, continued the march along the usual western road. On reaching Al-Abwâ', Hind bint 'Utbah, Abu Sufyan's wife, suggested that they dig up the grave of the Prophet [pbuh]'s mother, but the leaders of the army refused to do so for fear of the consequent results. The army then followed Wadi Al-'Aqeeq and turned right to encamp themselves at a place called 'Ainain near Uhud Mountain. That was on Friday, 6th Shawwal, 3 A.H.

- even Abu Sufyan's wife Hind was there
- when they reached the place where the rasul's mother was buried
- Hind said that they should dig up her grave, but Abu Sufyan objected
- there was no need for that, for his mother died when he was 6 years old
- and he became a prophet when he was 40
- the battle of Uhud happened when he was about 56 years old

The scouting party of Medina conveyed the news of the Makkah army step by step. Then the Messenger of Allah [pbuh] held a head military consultation assembly to exchange views about the situation. He told them about a dream he had. He said: "By Allah, I have dreamt of I implore Allah to be a dream of bounty cows slaughtered and that there was a groove at the pointed top of my sword, and that I had inserted my hand into an immune armour."

The interpretation of 'the cows' was that some of his men were killed, and 'the groove at the pointed top of his sword' was that a member of his House would be hurt. As for 'the armour', it was Medina. Then he offered a suggestion that his Companions should not go out of Medina and that they should encamp themselves within the city. He was of the opinion that the enemies should be left in the open to exhaust themselves and thus the Muslims would not risk a battle.

But if they thought of attacking Medina, Muslim men would be ready to fight them at the mouths of lanes; whereas Muslim-women would help from over the house roofs." 'Abdullah bin Ubai bin Salul the head of the hypocrites; who attended the meeting as a chief of Al-Khazraj supported the Prophet [(ﷺ)]'s plan. As a matter of fact his agreement was not based on the righteousness of the plan but rather on personal benefit. He did not want to fight. On the contrary he secretly aimed at being far away from fight. However it was Allâh's

Will that he should be disclosed and disgraced in public for the first time. It was His Will that the curtain which concealed their disbelief behind should be uncovered and pulled down. Allâh's Will enabled the Muslims to recognize the reality of those snakes that were creeping within their garments and inside the sleeves of their clothes. Thanks to Allah, they recognized them in one of the most critical times of their lives.

Some of the best honourable Companions, who had missed Al-Jihâd in Badr invasion, suggested that the Prophet [(ﷺ)] should go out of Medina and urged him to accept their point of view. One of them said: "O, Messenger of Allah [(ﷺ)], for long time we have been looking forward to this day; and we have implored Allah to make such a day draw near. Thanks to Allah, it is time to fight. So let us go out and fight our enemies lest they should think that we have lost heart and do not dare to fight them." Hamza bin Abdul Muttalib the paternal uncle of the Prophet [(ﷺ)], who had already covered the ornaments of his sword with idolaters' blood in Badr Battle, was ahead of those enthusiastic who urged him to go out and meet the disbelievers. He said to the Prophet [(ﷺ)]: "By Allah, Who has sent the Book down unto you, I will not taste food till I fight them with my sword outside Medina." [As-Seerah Al-Halabiyah 2/14]

- the rasul (ﷺ) knew that all the plans of the kuffaar
- because his uncle Al Abbas fed all the information
- Jumu'ah came and all that the rasul spoke about was Jihad
- when Spain was falling, the Imams in Spain did not preach about Jihad:
- they just spoke about fiqh issues.
- The rasool gave the talk on Friday about Jihad and Uhud took place on the Saturday.
- there was a difference of opinion at the Shurah meeting the prophet held.
- some wanted to go out and take the battle to the kuffaar
- some wanted to make the kufaar march to them, so as to tire them
- when a Muslim says "Wallahi" it's a serious matter

Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten Masakin (poor persons), on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allah makes clear to you His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful. (Al-Ma'idah 5:89)

- Hamza said: Wallahi he would not eat food until they took the war to the kuffaar.
- Saad ibn Muadh said sorry to the Prophet that they may have put pressure on him.
- the Prophet ﷺ replied that his armour was already on:

Ascending the pulpit at the Friday congregational prayer, the Prophet [(ﷺ)] urged the people in his sermon to fight courageously. "If you remain steadfast," he said "you will be helped by the Power of the All-Mighty." Then

he commanded his men to make ready for the battle. Most of them rejoiced greatly. He led the afternoon prayer with crowds of people. Then he entered his house accompanied by his two friends Abu Bakr and ‘Umar. They helped him dress and wear his head cloth. He armed himself and wore two armours one over the other. He wore his sword and went out to meet people. People were waiting for him impatiently. Sa‘d bin Mu‘adh and Usaid bin Hudair blamed people for pressing on the Prophet [(ﷺ)]. They said: "You have forced the Messenger of Allah [(ﷺ)] to fight the enemy outside Medina." Therefore they were determined to leave the whole matter to the Prophet [(ﷺ)], and blamed themselves for what they had already done. When the Prophet [(ﷺ)] came out, they said: "O Messenger of Allah, we should have not disagreed with you. So, you are free to do what you desire. If you prefer to stay inside Medina we will stay with you. Upon this the Messenger of Allah [(ﷺ)] remarked: "It does not become a Prophet that once he had put on armour, he should take it off, until Allah has decided between him and the enemy." [Quoted by Ahmad, Nasa'i, Hakim and Ibn Ishaq]

- So the decision was to go out and meet the enemy at Uhud.
- The barakah in this decision: it exposes the munafiqeen.
- Abdullah ibn Ubay wanted to stay behind in Medina; he did not plan to fight.
- if he was close to Medina he would be able to slip away easily
- when the rasool was marching to the battlefield, Abdullah Ibn Ubay created mutiny!
- 300 turned back with Abdullah Ibn Ubay, leaving only 700 Muslims, to face 3,000 kaafirs
- Allah warned you about the munafiqeen 9:47

Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you, and there are some among you who would have listened to them. And Allah is the All-Knower of the Zalimûn (polytheists and wrong-doers, etc.). (At-Tawbah 9:47)

- Some will listen to the munafiqeen: an unsuspecting Muslim

Abu Huraira (RA) narrated the Prophet (ﷺ) said: "A believer is not bitten from the same hole twice.” [Related by al-Bukhari (6133) and Muslim (2998)]

- A Muslim is supposed to be clever and sharp.

Anas Ibn Malik narrated the Messenger of Allah (ﷺ) said: "A believer is shrewd, sharp and careful." [Quda'ee (d. 454 H) in 'Musnad al-Shihab' (Vol. 1 pg. 107) No. 128]

- Why did Abdullah Ibn Ubay turn back?
- Some Jews came to fight, the prophet asked who they were:

It has been narrated on the authority of 'Aisha, wife of the Holy Prophet (ﷺ), who said: The Messenger of Allah (ﷺ) set out for Badr. When he reached Harrat-ul-Wabara (a place four miles from Medina) a man met him who was

known for his valour and courage. The Companions of the Messenger of Allah (ﷺ) were pleased to see him. He said: I have come so that I may follow you and get a share from the booty. The Messenger of Allah (ﷺ) said to him: Do you believe in Allah and His Apostle? He said: No. The Messenger of Allah (ﷺ) said: Go back, I will not seek help from a Mushrik (polytheist). He went on until we reached Shajara, where the man met him again. He asked him the same question again and the man gave him the same answer. He said: Go back. I will not seek help from a Mushrik. The man returned and overtook him at Baida'? He asked him as he had asked previously: Do you believe in Allah and His Apostle? The man said: Yes. The Messenger of Allah (ﷺ) said to him: Then come along with us. [Sahih Muslim, Book 19, Hadith #4472]

- Abdullah ibn Ubay said he was offended, as those Jews were his allies
- that was his reason for turning back!
- the prophet sent Banu Qaynuqa out of Medina
- so those Jews who came to fight at Uhud could not be Abdullah ibn Ubay's allies!
- Abdullah ibn Ubay was a munafiq and he used this as an excuse

- So there were 700 Muslims to face 3000 kaafirs
- when the rasool was marching to the battlefield, they passed by a blind man
- he overheard the speech of the Sahabahs, he realised that they were Muslims
- he started to throw sand in their faces! the Sahabahs were about to kill him
- but the prophet said: Do not kill him because he is blind in his heart and his eyes.

- the Sahabahs did not do wrong to rush to kill him
- but the Prophet (ﷺ) told them not to kill him, because of his personal choice.
- the Sahabas did right to rush forward to kill him, this man was a poet.
- poets, singers, authors etc: can be killed, but the killing should take place in an Islamic State
- the laws have to be implemented by the Caliph, you cannot carry out the punishments in darul harb
- one day in Speakers Corner:- a man insulted the Prophet and dropped dead
- in front of all the people

- When they reached Uhud the rasool divided his battalion into three

1. Al-Muhajireen battalion, under the command of Mus‘ab bin ‘Umair Al-‘Abdari.

2. Al-Ansari-Aws battalion was commanded by Usaid bin Hudair.

3. Al-Ansari-Khazraj battalion with Al-Hubab bin Al-Mundhir to lead it.

- Why did the prophet do this? the reason for this is to minimize friendly fire
- and there were different dialects, and communication was crucial
- to minimize a misunderstanding on the battlefield
- e.g. Asad, Layth and Haider all mean "lion"
- each battalion would listen to their commanders in their own dialects

- we cannot afford any misunderstanding on the battlefield, one mistake is one too many
- this proves to you how wise the rasool was.
- the kuffaar admitted that the most successful man in history was Muhammad (ﷺ)
- he was a statesman, husband, trader etc
- he was the only man in history to combine religious and political matters successfully.

- The rasool stationed 50 archers on a hill: this was strategic

The Messenger of Allah (ﷺ) mobilized his army. He arranged them into two rows to prepare them for fight. He selected fifty skillful archers that formed a squad and made them under the command of ‘Abdullah bin Jubair bin An-Nu‘man Al-Ansari Al-Awsi Al-Badri. He issued his orders to them to stay where they were on a mountain (side) at the south bank of Qanat Al-Wadi (i.e. a canal of the valley), south east of Muslims camp at about one hundred and fifty metres from the Islamic army. Later on this mountain was called the Mountain of Archers. The Messenger of Allah (ﷺ) clarified the mission of this squad in words he directed to them. He said to their leader: "Drive off the horses from us by means of arrows, lest they should attack us from behind (the rear). Whether we win the battle or lose it, stand steadily in your position and mind that we are not attacked from your side." [Ibn Hisham 2/65,66]

He added: "Defend our backs! If you see us slain. Do not come to assist us; and if you see gaining grounds, do not share us." [Fath Al-Bari 7/350]

In a version by Al-Bukhâri the Prophet [pbuh] said: "If you see us snatched into pieces by birds, do not leave this position of yours till I send for you. And if you see that we have defeated the enemy and trodden on them do not desert your position till I send for you." [Sahih Al-Bukhari, the Book of Jihad 1/426]

- Allah spoke about the rasool (ﷺ) on the battlefield 3:121

And (remember) when you (Muhammad (ﷺ)) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allah is All-Hearer, All-Knower. (Aali Imran 3:121)

- did you know that the Sunnis use this ayah to checkmate the Shi'ites?
- the Shi'ites said that the wives of the Prophet do not belong to the prophet’s household.
- but Allah Said that the rasool left his household
- the rasool (ﷺ) took out his sword and asked "who can give the sword its due"?

The Messenger of Allah [pbuh] forbade the Muslims to start the fight without having an order from him. He, then, wore two armours a front armour and a back one. He urged his Companions to fight and spurred them to show stamina and steadfastness at fight. He started to implant the spirit of boldness and bravery in them. To wage and inflame his Companions and in order to

steadfast in the fight, he took a sharp sword, held it in his hand and called out unto his Companions and said: "Who is ready to take this sword and give it its proper due?" Many a man set out to take it. Some of them were ‘Ali bin Abi Talib, Az-Zubair bin Al-‘Awwam and ‘Umar bin Al-Khattab. But it was granted to none. Abu Dujana Sammak bin Kharsha inquired: "O Messenger of Allah, what is its price?" The Prophet (ﷺ) said: "It is to strike the enemy’s faces with it till it was bent." So Abu Dujana said: "O Messenger of Allah I will take it for that price." and he was given the sword.

Abu Dujana was a man of courage who used to swagger at war. He had a red band which he wore round his head. Whenever he was head-banded everybody knew that he was determined to fight to death. Therefore as soon as Abu Dujana took the Prophet [(ﷺ)]’s sword, he banded his head and started strutting amongst the fighters.

Watching him doing that, the Messenger of Allah [(ﷺ)] said: "This is a sort of walking that Allah detests except in such a situation."

- Ali wanted to sword, Umar wanted it...
- it would be an honour to fight with the sword of the prophet
- the Sahabah who got the honour of fighting with the sword of the prophet was Abu Dujana
- when Abu Dujana took the sword and walked in a proud manner:
- which would have been haraam at another time
- however the rasool said it was permissible at such situations
- he walked like this to inspire the Muslims to fight with zeal
- e.g. you are in a masjid collecting donations: you donate 500 dollars, to inspire others

Abu Dujana, recognized by the red band worn round his head, came forth, fighting with the sword of the Messenger of Allah [(ﷺ)]. He was determined to pay its price at all costs. He killed all the idolaters that stood on his way splitting and dispersing their ranks. Az-Zubair bin Al-‘Awwam said: "I felt angry and discouraged when the Messenger of Allah [(ﷺ)] refused to give me the sword but gave it to Abu Dujana. I said to myself: ‘I am his paternal cousin the cousin of his aunt Safiya a Quraishite, besides, I was the first who demanded it and yet he favoured him to me. By Allah, I will watch how he will use it.’ So I followed him, I saw him take out his red band and wear it round his head. Seeing him like that, the Helpers said, ‘Abu Dujana had worn the band of death.’ Then he set out saying loudly: ‘I am the one whom my intimate friend made covenant with, when we were under the palm-trees on the mountain side. The covenant that we made was that I should not fight at the rear. But fight at the front heroically with the sword of Allah and His Messenger.’ No one stood the way of Abu Dujana but was killed. There was a man among the idolaters whose only target was to finish off the wounded Muslims. During the fight Abu Dujana drew near that man; so I implored Allah that they might engage in combat. They in fact did and exchanged two sword-strokes. The idolater struck Abu Dujana, but he escaped it and it pierced into his leather shield. The idolater’s sword now stuck to it, Abu Dujana struck him with the sword and killed him. [Ibn Hisham 2/68,69]

- Zubair ibn Awam wanted the sword, he was a brave Sahabah
- but the prophet did not give him the sword, he was cut up about the situation
- as he was the cousin of the rasool ((ﷺ))

Into the thick of the battle, he rushed to kill a person who was inciting the enemy to fight the Muslims. Upon this the person shrieked and lo! it was a woman. Abu Dujana spared her saying: 'I respect the Prophet [(ﷺ)]'s sword too much to use it on a woman.' The woman was Hind bint 'Utbah." Describing the same incident, Az-Zubair bin Al-'Awwam said: "I saw Abu Dujana raising a sword over the parting part of Hind bint 'Utba's head then he moved it off. I said to myself: 'Allah and His Messenger know best.' (i.e. know why he acted like that)." [Ibn Hisham 2/69]

- Zubair ibn Awwam said: whenever Abu Dujanah came up in front of any kaafir:
- he would chop the head of every single one of them.
- only when he came face to face with a woman, he did not kill her
- because he did not want to bring the sword of the rasool into disrepute

THERE IS NO PRICE THAT CAN BE PLACED ON LEARNING SEERAH

STRATEGY OF THE KUFAAR:
- just before the war started Abu Sufyan sent a letter to Al-Ansar
- saying that they should not fight, they (the kufaar) only wanted to fight the Muhajirun.
- this is called "divide and conquer", when you have eeman the kuffaar cannot disunite you

And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are As-Sabirin (the patient ones, etc.). (Al-Anfal 8:46)

- only when you have Nifaq, the kuffaar will be able to divide you
- if you have black mujahideen fighting alongside white mujahideen
- they will try to use race to break up the mujahideen

- Abu Sufyan tried to use regionalism to break up the mujahideen
- e.g. the rap artists from the west coast and the east coast hate each other, this is regionalism

- the Sahabahs did not abandon their brothers: they had eeman and Taqwa
- they were frontline material, not everybody is frontline material
- if you have Asabiya in your heart, racism, regionalism, nationalism.
- munafiqeen are not frontline material, you have heard what Abdullah Ibn Ubay did
- he caused mutiny causing 300 to turn back

- Talha ibn Abi Talha was feared by the people
- his nickname was the Ram of the battalion

- Az-Zubair bin Al-‘Awwam accepted his challenge and killed him
- this caused a shockwave in the ranks of the kuffaar

The two parties approached and grew very close to each another. The phases of fight started. The first combatant was the standard-bearer, Talha bin Abi Talha Al-‘Abdari, who was the most distinguished idolater. He was one of the bravest men of Quraish fighters. Muslims nicknamed him ‘the ram of the battalion.’ He came forth riding a camel and challenged the Muslims to a single combat. People refrained from fighting him due to his bravery; but Az-Zubair bin Al-‘Awwam advanced for the fight. He did not give the ‘Ram’ any chance to fight but fell on him like a lion on his camel’s back, pulled him down to the ground and slaughtered him with his sword. The Messenger of Allah [pbuh] who was watching that wonderful incident exclaimed: Allâhu Akbar that is ‘Allah is the Greatest’ and the Muslims exclaimed Allâhu Akbar too. He praised Az-Zubair when he said: "Every Prophet has a disciple and Az-Zubair is a disciple of mine." [As-Seerah Al-Halaiyah 2/18]

- another came forward to fight: Uthman
- Hamza stepped forward and killed him.
- the second man was Talhas brother, Uthman.

Soon the general engagement ensued and the fight of the two parties grew fierce everywhere on the battlefield. The strain of the fight was centered round the carriers of the standard. After the death of their leader Talha bin Abi Talha, Banu ‘Abd Ad-Dar alternated the mission successively. Talha’s brother, ‘Uthman, ran forward and seized the standard which lay by the lifeless body of his brother, chanting: "The standard-bearer has the right to dye its shaft in blood, till it be beaten in his hand." Hamzah bin ‘Abdul Muttalib attacked and dealt him a blow that cut his arm and shoulder and went down to his navel to uncover his lung.

- the third man: Abu Saad bin Abi Talha was killed by Saad ibn Abi Waqaas

The standard was raised up again by Abu Sa‘d bin Abi Talha; but Sa‘d bin Abi Waqqas shot him with a deadly arrow that hit him at his throat and made his tongue hang out breathing his last.

In another version it was narrated that Abu Sa‘d lifted the standard up and challenged the Muslims to fight him. ‘Ali bin Abi Talib went forth. They exchanged two blows. Then ‘Ali gave him a terminal blow that finished him off.

Musafi‘ bin Talha bin Abi Talha then hoisted the standard, but was soon shot with an arrow by ‘Asim bin Thabit bin Abi Al-Aqlah. His brother Kilab bin Talha bin Abi Talha followed him picked the banner and lifted it up; but Az-Zubair bin Al-‘Awwam attacked him and managed to kill him. Their brother Al-Jallas bin Talha bin Abi Talha lifted the banner up but Talha bin ‘Ubaidu-Allâh stabbed him to death. They also said that it was ‘Asim bin Thabit who managed to deal a terminal blow to him.

All those six people killed round and in defence of the standard, belonged to

one house, the house of Abi Talha ‘Abdullah bin ‘Uthman bin ‘Abd Ad-Dar. Another man from Bani ‘Abd Ad-Dar, called Artat bin Sharhabeel carried the standard but he also was killed by ‘Ali bin Abi Talib. Others said it was Hamzah who killed him not ‘Ali.

- six kuffaar were killed by the Sahabahs one by one
- in the first phase of the battle the Muslims were victorious, the kuffaar started to run away
- the Sahabahs started to collect the booty

The archers squad whom the Messenger of Allah [(ﷺ)] located on the Archers Mountain, had the upper hand in administering the war activities to go in favour of the Muslim army. The Makkah horsemen commanded by Khalid bin Al-Waleed, supported by Abu ‘Amir Al-Fâsiq had for three times attacked the left wing of the Muslim army with the aim of crushing it and then infiltrating into the rear to create a sort of confusion and disorder in the ranks of the Muslims and subsequently inflict heavy defeat on them. But thanks to the dexterity and great efforts of the archers, the three assaults were thwarted. [Fath Al-Bari 7/346]

- and those on the hill left their posts: 40 ran down only 10 remained on the hill.
- their Ameer told them to stay, but they disobeyed him and the Prophet (ﷺ)

Hamzah’s assassin, Wahshi bin Harb, described how he killed Hamzah. He said: "I was a slave working to Jubair bin Mut‘im, whose paternal uncle Tu‘aimah bin ‘Adi was injured at Badr Battle. So when Quraish marched to Uhud, Jubair said to me: ‘If you kill Hamzah, the uncle of Muhammad, stealthily you shall be manumitted.’ " "So I marched with the people to Uhud." He used to describe himself as, "I am a picaro good at spearing." "So when the two parties fought, I set out seeking Hamzah. I saw him amidst people fighting. He was like a white and black striped camel, striking severely with his sword and no one could stand on his way. By Allah! When I was getting ready and trying to seize the fit opportunity to spear him, hiding sometimes behind a tree or a rock hoping that he might draw nearer and be within range — at that moment I caught sight of Siba‘ bin ‘Abd Al-‘Uzza going closer towards him. When Hamzah observed him, he said: ‘Come on! O son of the ‘clitoris-cutter.’ for his mother used to be a circumciser. Then he struck one strong stroke that could hardly miss his head." Wahshi said: "Then I balanced my spear and shook it till I was content with it, then I speared him and it went down into his stomach and issued out between his legs. He attempted moving towards me but he was overcome by his wound. I left him there with the spear in his entrails till he died. Then I came to him, pulled out my spear and returned to the encampment place. I stayed there and did not go out, for he was the only one I sought. I only killed him to free myself. So as soon as I got back to Makkah, I became a free man." [Ibn Hisham 2/69-72; Sahih Al-Bukhari 2/583]

- when the US was going to attack Afghanistan, they recruited poor Mexicans to fight for them
- promising them green cards and university after the war

The master of the martyrs is Hamza ibn Abdul Mattalib, and a man who stands (in front of) an oppressive ruler and enjoins the good and forbids the evil and so is killed for it (Al-Hakim)

- the death of Hamza did not stop them from fighting with zeal and enthusiasm.
- Hanzala was killed, and the angels washed him, he got married and consummated his marriage:
- he ran out of the house without making Ghusl, when he heard the call for jihad

They missed the coffin of Hanzalah, they sought it and found that it was on a spot nearby with water dripping off it. The Messenger of Allah [(ﷺ)] told his Companions that the angels were washing him and said: "Ask his wife". They asked her and she confirmed that he had been in a state of ceremonial impurity. That was why Hanzalah was called 'Ghaseel Al-Malâ'ikah' (i.e. the one washed by the angels). [Za'd Al-Ma'ad 2/94]

Mus'ab bin 'Umair, in his turn, fought fiercely and violently defending the Prophet [(ﷺ)] against the attacks of Ibn Qami'a and his fellows. He was carrying the standard with his right hand. In the process of fighting, it was cut off, so he grabbed the standard in his left hand till this was also amputated so he knelt down and shielded it with his chest and neck. Ibn Qami'a then killed him, mistaking him for the Messenger of Allah [(ﷺ)] on account of resemblance in appearance. Only then did Ibn Qami'a shout 'Muhammad [pbuh] has been killed.' [Ibn Hisham 2/73; Za'd Al-Ma'ad 2/97]

- ibn Qami'a shouted that he killed Muhammad, when he killed Musab ibn Umair
- so some Muslims decided not to fight anymore, since Muhammad was killed
- some Sahabahs started to run from the battlefield.
- others said that if he were killed they would fight for their religion until they died.
- one of those who said this was Umm Amaarah
- she went to the battlefield to help the Sahabahs,
- but she was one who was defending the prophet and she was not one who ran away
- the men ran, but the woman did not!

Malik bin Sinan, the father of Abi Sa'eed Al-Khudri sucked the blood out of the Prophet [(ﷺ)]'s cheek till he cleaned it. The Prophet [(ﷺ)] said: "Spit it!". But Malik said: "By Allah, I will never spit it". Then he set out to fight. The Prophet [pbuh] then said: "He who wants to see a man of the people of Paradise, let him look at this one." No sooner had he resumed fighting than he was martyred in the thick of the battle. Umm 'Amarah participated in the fight too. She encountered Ibn Qami'a in combat, and sustained a slight wound on her shoulder, but she herself also struck him with her sword several times but he survived because he was wearing two armours. She, however, went on striking until her wounds counted twelve. Mus'ab bin 'Umair, in his turn, fought fiercely and violently defending the Prophet [(ﷺ)] against the attacks of Ibn Qami'a and

his fellows. He was carrying the standard with his right hand. In the process of fighting, it was cut off, so he grabbed the standard in his left hand till this was also amputated so he knelt down and shielded it with his chest and neck. Ibn Qami'a then killed him, mistaking him for the Messenger of Allah [pbuh] on account of resemblance in appearance. Only then did Ibn Qami'a shout 'Muhammad [pbuh] has been killed.' [Ibn Hisham 2/73; Za'd Al-Ma'ad 2/97]

- She fought at the battle of Yamama when she was 62 yrs old

...Umar said, "I shall send it to someone who is more deserving to it, namely Ummu Ammaara Nusayba bint Ka'b (RA) about whom I heard Rasulullaah (ﷺ) say, 'Whether it was to the right or to the left, in whichever direction I turned I saw her fighting in my defence."' [Ibn Sa'd narrate from Waaqidi, as quoted in Kanzul Ummaal (Vol.7 Pg.98).]

- the first person to embrace Islam was a woman: Khadijah
- the first person to die for Islam was a woman: Sumayah
- the greatest scholar of Islam was a woman: Aisha
- the woman who defended the prophet at the battle of Uhud was a woman: Umm Ammaarah

Some Muslim women came to the battlefield when the fight was over. Anas said: I saw 'Aishah bint Abu Bakr [R] with Umm Sulaim. Their garments were gathered up so I could see their anklets. They carried water bags on their shoulders and emptied them into the mouths of people. [Sahih Al-Bukhari 1/403, 2/581]

- when the news spread that the Prophet was alive
- some of the Sahabahs turned back and went to fight with the rasool ((ﷺ))
- Abu Sufyan shouted out "where is Muhammad?"

Ibn Ishaq related that: "When the Messenger of Allah [(ﷺ)] was going up the hillock, he was followed by Ubai bin Khalaf who was saying: 'Where is Muhammad [(ﷺ)]? Either I kill him or I will be killed.' The Companions of Muhammad [(ﷺ)] said: 'O Messenger of Allah, do you mind if one of us combats with him?' But the Messenger of Allah [(ﷺ)] said: 'Leave him!' So when he drew nearer, the Messenger of Allah [(ﷺ)] took the spear from Al-Harith bin As-Simma. He shivered violently in such a way that made all of them scatter in all directions violently and impulsively. Then he faced him, observed his clavicle through a gap between the wide opening of the armour and the part of his neck enclosed by. He speared him in that spot. The effect of the stroke was so strong that it made him roll off his horse over and over. When he returned to Quraish, they found that he had only had a small scratch in his neck. So when blood became congested he said: 'By Allah, Muhammad has killed me.' Hearing him say so, they said: 'By Allah you are afraid to death. By Allah, you are possessed by a devil.' He replied: 'He had already told me when we were in Makkah: 'I will kill you.' By Allah, had he spat on me, he would have killed me.' Eventually, the enemy of Allah breathed his last at a place called Sarif, while they were taking him back to Makkah." [Ibn Hisham 2/84; Za'd Al-Ma'ad 2/97]

- the Shaytan appeared on the battlefield and told them to look behind them:

On the authority of Al-Bukhari, he states that ‘Aishah [R] said: "When it was Uhud Battle, the idolaters were utterly defeated. Satan then called out: ‘O slaves of Allah. Beware the rear (i.e. the enemy is approaching from behind)’. So those who were at the front turned back and fought the ones who were behind." Then Hudhaifah caught sight of his father ‘Al-Yaman’ about to be killed by other Muslims. So he said: "O servants of Allah! Beware! This is my father. This is my father." ‘Aishah [R] said: "But they did not part with him till he was killed." Hudhaifah then said: "May Allah forgive you." And ‘Urwa said: "By Allah, from that time on Hudhaifah has always been blessed and wealthy till he died." [Sahih Al-Bukhari 1/539, 2/581; Fath Al-Bari 7/351, 362, 363]

- the Sahabahs turned around and killed those behind them, who were fellow Sahabahs
- if you kill someone on the battlefield by mistake (friendly fire) you offer them blood money

That was the last attack made by the idolaters against the Prophet [(ﷺ)]. Being almost certain of his death, the idolaters returned to their camp and started preparations to go back to Makkah. Some of them involved themselves in mutilating the killed Muslims, and so did their women. Women and men cut off the ears, the noses, the genitals of the martyrs. They even cut open their bellies. Hind bin ‘Utbah for instance ripped open the liver of Hamzah and chewed it; but finding it unpleasant, she spat it out. She even made the ears and noses of Muslims into anklets and necklaces. [Ibn Hisham 2/90]

-they mutilated the dead, when the kaafir kill you, they are not satisfied
-they want to humiliate you further
-this is why they urinated on the mujahideen in Afghanistan

- Abu Sufyan said he did not order the mutilation of the dead, but he wasn't displeased with it.

...Abu Sufyan answered: "The mutilation of your killed is something I did not order it; but it did not displease me."... [Ibn Hisham 2/93,94; Za'd Al-Ma'ad 2/94; Sahih Al-Bukhari 2/579]

- when the Prophet (ﷺ) saw the mutilation of Hamza his uncle said he would mutilate 100 of them
- the Sahabahs took the Prophet (ﷺ) to a hill for his protection

When the preparations of the idolaters for departure came to an end, Abu Sufyan went up the mountain and called out: "Is Muhammad [(ﷺ)] among you?" They did not answer him. Then he asked "Is Ibn Abi Quhafah (i.e. Abu Bakr) among you?" They did not answer. He asked again: "Is ‘Umar bin Al-Khattab among you?" They did not answer him; for the Prophet [(ﷺ)] forbade them answering him. He only asked about those three. That is because he and his people knew quite well that the call to Islam depended to a large degree on

those men. Abu Sufyan then said: "As for those three, we have relieved you of." ‘Umar could not help but talking, so he said, "O enemy of Allah, those whom you have just mentioned, I tell you that they are still alive. Allah has maintained what you hate." Abu Sufyan answered: "The mutilation of your killed is something I did not order it; but it did not displease me." Then he shouted: "Hubal (an idol), let it be sublime!" The Prophet [(ﷺ)] said: "Why do you not reply?" "What shall we say?" They asked him. "Say: Allah is more Sublime and Exalted and Mightier as well." He said: "Al-‘Uzza (i.e. an idol) is ours but you have no ‘Uzza." "Why do you not reply?" The Prophet [(ﷺ)] said. "What shall we say?" They inquired. He said: "Say Allah is our Protector, but you have no protector." Abu Sufyan said: "Well deeds! Today is a vengeance for Badr Day. This for that. War is attended with alternate success." ‘Umar’s reply was: "No. They are not the same. Our killed men are housed in Paradise; but yours are in Fire." Then Abu Sufyan said: "Come on, ‘Umar!" The Messenger of Allah [(ﷺ)] said: "Go and see what the matter is." He went there. Abu Sufyan asked him: "I beseech you by Allâh’s Name to tell me the truth: Have we killed Muhammad [(ﷺ)]?" ‘Umar said: "O Allah, ‘No’ and now he is listening to your words." He said: "For me, you are more truthful than Ibn Qami’a, and even more reliable." [Ibn Hisham 2/93,94; Za'd Al-Ma'ad 2/94; Sahih Al-Bukhari 2/579]

- this propaganda warfare: telling lies on the battlefield, to make the Sahabahs despair
- now we learn about psychological warfare: they said "raise up Hubal"
- they said "today is revenge for Badr"
- the rasool told him to answer them: "our dead are in paradise and yours are in the hellfire"
- when Abu Sufyan heard this he hung his head down and went back to Makkah

LESSONS OF UHUD:

1. SWEETNESS OF VICTORY ALLAH GIVES IN TURNS
- 3:140

If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zalimûn (polytheists and wrongdoers). (Aali Imran 3:140)

- some of you are so sinful so Allah gives you Shahadah

2. MUNAFIQEEN CAUSE FITNAH
- 9:47

Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you, and there are some among you who would have listened to them. And Allah is the All-Knower of the Zalimûn

(polytheists and wrong-doers, etc.). (At-Tawbah 9:47)

3. THE IMPORTANCE OF SHURAH
- always have Shurah when you are going to make crucial decisions.

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him). (Aali Imran 3:159)

4. THE PROPHET LED BY EXAMPLE

And (remember) when you (Muhammad (ﷺ)) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allah is All-Hearer, All-Knower. (Aali Imran 3:121)

5. OBEDIENCE TO THE AMEER IS IMPORTANT

O you who believe! Obey Allah and obey the Messenger (Muhammad (ﷺ)), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger ((ﷺ)), if you believe in Allah and in the Last Day. That is better and more suitable for final determination. (An-Nisa 4:59)

- they dashed down from the hill and look what happened.
- you will not win a battle until you obey the Ameer

6. UNITY IS IMPORTANT

And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are As-Sabirin (the patient ones, etc.). (Al-Anfal 8:46)

7. ALL RELIGIONS HAVE THEIR WOMEN TO SUPPORT THEM
- the Quraysh used their women to inspire the men.
- Umm Saleem had been too many battles, helping the Sahabahs.

The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'rûf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform As-Salat (Iqamat-as-Salat) and give the Zakat, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise. (At-Tawbah 9:71)

The Marriage of the Prophet to Aisha:
- Aisha was at the battle of Uhud helping the Muslims, She could not have been 9.

- when Abu Sufyan was coming with his caravan: Aisha participated in the raid.
- so she could not have been 9.

8. THE DUNYA CAN MAKE YOU LOSE FOCUS
- the Sahabahs were on the battlefield, 50 were placed on the hill
- the prophet told them not to leave
- but they saw that the war was over, they dashed down to collect the booty
- the dunya can make you lose focus!

- you may go to an Islamic University to study Islam, your intention is to study the Deen
- but you get dazzled by the pomp and glitter and you begin to love the dunya

9. THE PROPHET DID NOT TRUST JEWS ON THE BATTLEFIELD

10. REVENGE IS ALWAYS ON THE AGENDA OF THE KUFFAAR
- they lost at the battle of Badr and they came back a year later to take revenge
- to restore their pride

11. WOMEN CAN DO JIHAD
- with permission of the Ameer, masculinity is not a condition for Jihad
- women went to the battlefield in the time of the prophet and in the time of the Sahabahs
- and they actually took part in fighting

12. PROPAGANDA WARFARE IS ALWAYS ON THE AGENDA OF THE KUFFAAR

THE TREACHERY OF BANU NADIR

- the Muslims went to war at the of Uhud
- they started as 1,000 but Abdullah Ibn Ubay the leader of the hypocrites
- started a mutiny, 300 turned back
- the Muslims were winning but some Sahabahs disobeyed the rasul (ﷺ)
- hence they were defeated and Hamza was killed (the leader of Shuhadaa)

- then Abu Sufyan gave the rasul (ﷺ) a challenge as he was going
- and the rasul accepted the challenge
- the Sahabahs were surprised at the outcome of the battle and asked the rasul
- so Allah (سبحانه وتعالىٰ) revealed 4:79

Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad (ﷺ)) as a Messenger to mankind, and Allah is Sufficient as a Witness. (An-Nisa 4:79)

- the Muslims should always remember this
- that whatever happens is as a result of our deeds

- so when the Sahabahs suffered at the battle of Uhud
- they wondered since Allah is their Lord and Muhammad the rasul and Islam their deen
- they were on Haqq so they wondered how come they lost?
- they dashed down from the hill because they were excited at the booty
- they were eager to take their share of the booty
- but their love for the Dunya made them forget the command given to them by the rasul (ﷺ)
- in some hadith, it is said "even if you see us eaten by vultures, do not come to help us"

Whether we win the battle or lose it, stand steadily in your position and mind that we are not attacked from your side." [Ibn Hisham 2/65, 66] He added: "Defend our backs! If you see us slain. Do not come to assist us; and if you see gaining grounds, do not share us." [Fath Al-Bari 7/350]

In a version by Al-Bukhâri the Prophet [ﷺ] said: "If you see us snatched into pieces by birds, do not leave this position of yours till I send for you. And if you see that we have defeated the enemy and trodden on them do not desert your position till I send for you." [Sahih Al-Bukhari, the Book of Jihad 1/426]

- it is possible to forget the commandment, jihad is very exciting
- do not think the mujahid is sad
- they are happy for every kaafir they kill takes their place in the hellfire
- whether you are a male or female he or she will take your place in hellfire

It has been narrated on the authority of Abu Huraira that the Messenger Allah ((ﷺ)) said: A disbeliever and a believer who killed him will never be gathered together in Hell. [Sahih Muslim, Book 20, Hadith #4661]

- why do you think in Madina the Sahabahs would come to the rasul
- and would tip toe, to look taller so that the rasul will let them go the frontline
- two Sahabahs had to wrestle to convince the rasul that they should go the battlefield
- because the rasul chose one for being good at shooting arrows
- so the other proved that he could beat the former in wrestling
- the Sahabah also used to approach the rasul (ﷺ) and ask whether they can join him
- and when he says that he could not provide mounts for them
- they would turn back with tears flowing from their eyes
- as stated in 9:92

Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad). (At-Tawbah 9:92)

- this is sincerity, not like those who put dodgy conditions on jihad
- because they have wahn in their hearts
- these are the kind of people we have in our midst today
- low lives scums of the earth who call themselves Muslims

SHAIKH ABDUL MUHSIN AL-ABBAAD: "MUJAHIDEEN UPON THE WAY OF SHAYTAN":
http://www.youtube.com/watch?v=sBXt-cQcyuo

- this is why the Muslims are suffering!
- if the Sahabahs were amongst us today, they might make Takfir on the wicked scholars first

Abu Dhar said, "I was with the Prophet (ﷺ) one day and I heard him saying: "There is something I fear for my Ummah than the Dajjal." It was then that I became afraid, so I said: “Oh Rasool Allah! Which thing is that?" He (SAW) said; "Misguided and astray scholars." Recorded in Musnad Imam Ahmad (no.21, 334 and no.21, 335).

THE MISSION OF ABU SALAMA

- this was the first mission after the battle of Uhud
- the rasul used to send scouts who will gather intelligence for him
- he gather 150 men (Muhajirun and Ansar)

The first people to take up arms against the Muslims in the aftermath of Uhud reverse were Banu Asad bin Khuzaimah. "The Intelligence Corps" of Madinah reported that Talhah and Salamah, sons of Khuwailid have mustered some volunteers to fight the Messenger of Allâh [pbuh]. The Prophet [pbuh] immediately dispatched a 150-man-platoon of Helpers and Emigrants headed by Abu Salamah. The Muslim leader took Bani Asad bin Khuzaimah by surprise in their own homeland, neutralized their attempts, dispersed them and captured their cattle. On his return, Abu Salamah had an inflammation of a

previous wound he sustained in Uhud, and caused him to die soon after. This expedition took place on Muharram 1st, 4 A.H. [Za'd Al-Ma'ad 2/108]

- Abu Salama was the first Sahabah to make hijrah to Madina
- but the kuffaar of Makkah detained his wife and son in Makkah
- but they separated the son from the mother, she cried for one year, but was later allowed to go
- Umm Salama was later married to the rasul after the death of Abu Salama

THE EXPEDITION OF ABDULLAH IBN UNAIS

- this happened 4 years after the hijra

On the fifth day of the same month Muharram, 4 A.H., it was reported that Khalid bin Sufyan Al-Hudhali was gathering some mob to raid the Muslim positions. 'Abdullah bin Unais, at the behest of the Prophet [pbuh] set out to destroy the enemies. The Muslim military leader stayed away for eighteen days during which he successfully fulfilled his task, killed the head of the rebels and brought his head back to Madinah on Saturday, seven days before the end of Muharram. The Prophet [pbuh], as a reward, gave him a stick saying "This will function as a sign of recognition for you and me on the Day of Resurrection." On his death bed, 'Abdullah requested that the log be with him in his shroud. [Za'd Al-Ma'ad 2/109; Ibn Hisham 2/619, 620]

- he was given the task of killing the head of the rebel, Khalid Ibn Sufyan
- his head was brought back to the rasul for evidence of mission accomplish
- 7 days before the end of the month the rasul (ﷺ) gave him a stick
- and said the stick will serve as witness for him and he requested the stick to be buried with him

THE TRAGEDY OF AR-RAJI

- the kuffaar lost men in Badr and in Uhud
- they pulled a stunt on the rasul (ﷺ)

In Safar of the fourth year A.H., a delegation from the tribes of 'Udal and Qarah came to Madinah and asked the Prophet [(ﷺ)] to send a group of Companions to instruct them in religion, claiming the existence of some Muslims among them. He sent six of his Companions, in another version, ten headed by Murthid bin Abi Murthid Al-Ghanawi, or, according to Al-Bukhari, 'Asim bin Thabit, the grandfather of 'Asim bin 'Umar bin Al-Khattab. When they reached, a spot called Ar-Raji' between Rabigh and Jeddah, a hundred archers of Banu Lihyan clan surrounded the place and attacked them. The delegation of Muslims took shelter on some high ground, Fudfud, and the Bedouins offered them a pledge that they would not be killed. 'Asim refused to come down, instead he fought them until he and six of his companions were killed. Three men were left, Khubaib, Zaid bin Ad-Dathna and another one. Once again, the Bedouins offered them a guarantee of safety and they accepted. When they descended, the Bedouins treacherously bound them. The third man rebuked them for their insincerity and resisted them so they killed him. The other two

men who had killed some notables of Quraish at Badr were taken and sold in Makkah. The first was Khubaib who was detained for some time and then it was unanimously decided to crucify him. He was taken from the Holy Sanctuary to At-Tan'im for crucifixion. He requested a respite to offer a two-Rak'a prayer. After the final greeting, he turned to his executioners, and said: "Had I not been afraid that you would think that I was afraid of death, I would have prayed for a long time." It was then that Khubaib first set the tradition of praying two Rak'a before being executed. He then said: "O Lord! Count them one by one, exterminate them to the last one." He then recited some verses of poetry which speak eloquently of the atrocities borne by him, and testify to his Faith in Allâh at this hour of suffering: The confederates have gathered their tribes around me, And summoned all of them who could come. They have gathered their women and children, I am bound fastly to a lofty trunk. To Allâh alone I complain of my helplessness and sufferings, And of the death, the confederates have prepared for me. Lord of the Throne! Give me endurance against their design, They have cut my flesh bit by bit, and I have been deprived of sustenance. They let me choose infidelity but death is preferable, Tears roll out of my eyes, though not of fear. By Allâh! I fear not if I die a Muslim, On what side I fall for the sake of Allâh. I will not show subservience to the enemy, If Lord so desires, He will bless my torn limbs and broken joints. Abu Sufyan then addressed him saying: "I adjure you by Allâh, don't you wish that Muhammad [(ﷺ)] were here in your place so that we might cut off his head, and that you were with your family?" Khubaib answered, "By Allâh, I do not wish that Muhammad [pbuh] now were in the place I occupy or that a thorn could hurt him, and that I were sitting with my family." Quraish ordered 'Uqbah bin Al-Harith, whose father had been killed by Khubaib himself, to crucify him. They also appointed someone to guard his corpse. 'Amr bin Omaiyah Ad-Damari played a cunning trick and carried the corpse stealthily at night to bury it somewhere. It was later reported that shortly before his crucifixion, he was seen eating a bunch of grapes although there was not even one date available in Makkah at that time. [In fact, it was nothing but sustenance bestowed upon him by Allâh.] Safwan bin Omaiyah purchased the second man, Zaid bin Ad-Dathna, and killed him as an act of vengeance for his father's murder. Quraish, whom 'Asim had killed one of their notables, sent someone to fetch a portion of his body, but to their disappointment, his corpse was inaccessible because a large swarm of hornets had been shielding him against any malicious tampering. 'Asim had already given his Lord a pledge to remain immune against any polytheist tampering with respect to his body, and also stay detached from any contact with the enemies of Allâh. 'Umar bin Al-Khattab, when hearing this piece of news exclaimed, "Allâh verily protects His believing slave after death just as He does during his lifespan." [Ibn Hisham 2/169-179; Za'd Al-Ma'ad 2/109; Sahih Al-Bukhari 2/568,569,585]

- a tribe came asked the rasul to send some men to teach them the Deen
- but they killed the Sahabahs
- the Bedouins promised not to kill them but broke their promise
- they took the remaining two Sahabahs to Makkah and sold them, so that they would be killed
- these Sahabahs fought in the battle of Badr and Uhud and killed many kuffaar
- one of them was Khubaib who they decided to crucified

- he asked permission to pray two rakahs before he was killed
- and hence Muslims uphold this practice of praying two rakahs before being killed by the kuffaar
- he made a dua against all of them, even their women and children were present at the scene
- he was tortured before he was killed, they gave the option to apostate or be killed
- but he chose to die, they like it when you beg them for mercy

- the kuffaar were offended when Tariq was sentenced
- and he did not plead nor apologized to them

Tarek Mehanna's Sentencing Statement:
http://www.kalamullah.com/sentencing-statement.html

- they always want you to beg them
- when you do not beg these filthy kuffaar they are offended
- when Khubaib was done praying he said that he made the Salah short
- because he did not want them to think that he fear death
- the Sahabah believed in the promise of Allah
- Abu Sufyan asked him whether he preferred that the rasul was in his place
- but Khubaib said: Wallahi I would not want to be safe, when the rasul is pricked by a thorn

- the rasul does not have complete knowledge of the future
- do you think the rasul will let the Sahabahs go, if he knew that they will be killed?
- Only Allah has this knowledge
- as stated in 7:188

Say (O Muhammad (ﷺ)): "I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a Warner, and a bringer of glad tidings unto people who believe." (Al-A'raf 7:188)

- this ayah is clear evidence that he (ﷺ) has no knowledge of the unseen
- this Sahabahs was killed by those who lost their family in the battle
- sometimes you will be in your home, when someone ask you to come out
- but that will be the last time your family will see you, you should not be naive
- because the kuffaar are so evil, many Muslim girls fall prey of this
- learn from the Sealed Nectar because even the rasul was tricked by the kuffaar
- these are not bedtime stories, but to learn the lessons in them

And thus do We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimûn (criminals, polytheists, sinners), may become manifest. (Al-An'am 6:55)

- this ayah tells you that you need to learn current events

- Abu Sufyan had the audacity to asked whether he would prefer the rasul to be in his place
- orientalists say "they never seen a people who love their leader like the Muslims"

THE TRAGEDY OF MA'UNA WELL

- they also came and asked the rasul (ﷺ) to give them some scholars to teach them Islam
- the rasul was tricked because he was eager to see Islam spread

Abu Bara' — 'Amir bin Malik — nicknamed 'Spear Player' came to the Messenger of Allâh [(ﷺ)] in Madinah. The Messenger of Allâh [(ﷺ)] called him to embrace Islam but he neither agreed nor refused. He said: "O Messenger of Allâh, if you dispatch some of your Companions to the people of Najd to call them to Islam, I expect them to accept." "I am afraid the people of Najd will kill them." Said the Messenger. But he replied, "I will protect them." Ibn Ishaq confirms that forty men were sent to them; but As-Sahih states that they were seventy Al-Mundhir bin 'Amr, one of Bani Sa'ida, nicknamed 'Freed to die' — commanded that group, who were the best and most learned in the Qur'ân and jurisprudence. On their way to Najd they used to gather firewood to buy food for the people of 'Ahl As-Suffah' as charity by day and study, meditate on the meanings of the Qur'ân by night. They kept on doing that till they arrived at Ma'una Well which was a well in between Bani 'Amir, Harrah and Bani Saleem. They stayed there and sent the Message of the Prophet [(ﷺ)] with Haram bin Milhan, the brother of Umm Sulaim to the enemy of Allâh 'Amir bin At-Tufail. 'Amir did not heed the Message but rather ordered a man to spear Haram in the back. When the spear penetrated Haram's body, he saw the blood and said: "Allâhu Akbar! (i.e. Allâh is the Greatest) By Lord of Al-Ka'bah I have won!" Then the enemy of Allâh, promptly, called out Bani 'Amir to fight the rest. Bani 'Amir refused because they were under the protection of Abu Bara'. Therefore he turned to Bani Saleem for help. The people of 'Usaiyah, Ri'al and Dhakwan, who were folks of Bani Saleem, responded to his call. The Companions of the Prophet [pbuh], who were encompassed by idolaters, kept on fighting till they were all killed. The only survivor was Ka'b bin Zaid bin An-Najjar who was carried wounded from among the dead. It was in Al-Khandaq (the trench) Battle that he was killed. 'Amr bin Omaiyah Ad-Damari and Al-Mundhir bin 'Uqbah bin 'Amir, who were entrusted with the Muslims' animals far from them, saw the birds circling in the air over the battleground. Al-Mundhir rushed to share in the fight till he was killed. But 'Amr bin Omaiyah was captured. 'Amir set him free when he knew that he was of Mudar tribe but that was after he had cut his hair. He did that to fulfill a pledge of his mother is to set a slave free. Returning to the Prophet [(ﷺ)] 'Amr bin Omaiyah conveyed the news of the painful disaster, which resulted in the murder of seventy of the best believers, and recalled the tragedy of Uhud but with the difference that those of Uhud were killed in a clear war but those of Ma'una were killed in a disgraceful treachery. On his way back to Qarqara, 'Amr bin Omaiyah rested in the shade of a tree, and there two men of Bani Kilab joined him. When they slept, 'Amr killed them both, thinking that by doing that he would avenge some of his killed companions. Then he found out that they had been given a pledge

of protection by the Prophet [(ﷺ)]. He told the Messenger of Allâh [(ﷺ)] what he had done. The Messenger of Allâh [(ﷺ)] said to ‘Amr: "You have killed two people; their blood-money shall be a debt I have to discharge." He then engaged himself collecting their blood-money from the Muslims and their allies, the Jews [Ibn Hisham 2/183-188; Za'd Al-Ma'ad 2/109-110; Sahih Al-Bukhari 2/584-586]

THE INVASION OF BANU NADEER

We have already spoken about the disgraceful behavior of the Jews and how they were always thirsting to shed the blood of the Muslims and undermine the cause of Islam despite all the covenants and pledges they had given to the Prophet [(ﷺ)]. Their behavior fluctuated between resignation and slackness after the Banu Qainuqa‘ event and the murder of Ka‘b bin Al-Ashraf, and rebellion coupled with treacherous clandestine contacts with Quraish and the hypocrites in order to establish an alliance against the Muslims after the battle of Uhud ['Aunul Ma'bood 3/116-117].

- the Banu Qainuqaa incident and the murder of Ka'ab if Ibn Ashraf was a shock to the Jews
- Banu Nadeer was plotting to kill the rasul (ﷺ)
- but Salam bin Maskham cautioned them that it would not work
- because they knew that the rasul was a true a rasul (ﷺ)
- because Allah will let him know about the plot, but they went ahead with their plot

Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad or the Ka'bah at Makkah) as they recognize their sons. But verily, a party of them conceals the truth while they know it - [i.e. the qualities of Muhammad which are written in the Taurat (Torah) and the Injeel (Gospel)]. (Al-Baqarah 2:146)

- they gave him a seat and tried to throw down a rock
- but angel Jibril (AS) came to let him know
- he then left with his companions and then told them what was revealed to him

Once the Prophet [(ﷺ)] with some of his Companions set out to see Banu Nadeer and seek their help in raising the blood-money he had to pay to Bani Kalb for the two men that ‘Amr bin Omaiyah Ad-Damari had killed by mistake. All of that was in accordance with the clauses of the treaty that both parties had already signed. On hearing his story they said they would share in paying the blood-money and asked him and his Companions Abu Bakr, ‘Umar, ‘Ali and others to sit under a wall of their houses and wait. The Jews held a short private meeting and conspired to kill the Prophet [(ﷺ)]. The most wicked among them, ‘Amr bin Jahsh, volunteered to climb up the wall and drop a large millstone on his head. One of them, Salam bin Mashkam, cautioned them against perpetrating such a crime, predicting that Allâh would divulge their plot to him, and added that such an act would constitute a manifest violation of the pact concluded with the Muslims.

In fact, Gabriel did come down to reveal to the Prophet [(ﷺ)] their wicked criminal intention, so he, with his Companions, hurried off back to Madinah. On their way, he told his Companions of the Divine Revelation.

Soon after, the Prophet [(ﷺ)] delegated Muhammad bin Maslamah to communicate an ultimatum to Bani Nadeer to the effect that they should evacuate Madinah within ten days, otherwise, their heads would be cut off. The chief of the hypocrites, 'Abdullah bin Ubai, urged the Jews not to pay heed to the Prophet [(ﷺ)]'s words and to stay in their habitations, offering to run to their support with two thousands of his followers, and assuring them of help to come from Quraizah tribe and former allies Banu Ghatfan.

- Banu Nadeer wanted to take revenge for Banu Qainuqaa and Ka'ab ibn Ashraf
- the rasul (ﷺ) assigned Muhammad Ibn Maslamaa to tell them to leave

Have you (O Muhammad (ﷺ)) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allah) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you, and if you are attacked (in fight), we shall indeed help you." But Allah is Witness, that they verily, are liars. (Al-Hashr 59:11)

- but Abdullah ibn Ubayy asked them not to and promised to go out with them
- and also that he had about 2,000 men to help them
- this gave them confidence and hence they decided to stay back
- Allah spoke about this incidence in 29:11

Verily, Allah knows those who believe, and verily, He knows the hypocrites [i.e. Allah will test the people with good and hard days to discriminate the good from the wicked (although Allah knows all that before putting them to test)]. (Al-'Ankabut 29:11)

- they underestimated the might of the Muslim army because of their defeat in Uhud
- the kuffaar are always miscalculating
- just as the Ethiopians did and went into Somalia
- and Russians went in Afghanistan as well as NATO
- they are intelligent fools!

- this prompted the Muslims to take up Banu Nadeer militarily
- even though they have weapons and well guarded in their fortresses, they laid siege at the forts
- the banner was held by Ali (RA)
- they laid siege for 6 to 15 days
- they hid behind their palm trees and shot at Muslims

What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace the Fasiqûn (rebellious, disobedient to Allah). (Al-Hashr 59:5)

- so the rasul had to order the Muslims to cut down the palm trees
- and Allah approved of this in 59:5

- Banu Quraidah remained neutral and supported non
- the Jews were disappointed when Abdullah Ibn Ubbay
- failed to bring the 2000 men he promised, he deceived them
- just as the Shaitan deceives humans
- and then washes his hands saying he has nothing to do with them

(Their allies deceived them) like Shaitan (Satan), when he says to man: "Disbelieve in Allah." But when (man) disbelieves in Allah, Shaitan (Satan) says: "I am free of you, I fear Allah, the Lord of the 'Alamin (mankind, jinn's and all that exists)!" (Al-Hashr 59:16)

- they were not allowed to leave Madina with their arms

The Prophet (ﷺ) made sure they surrendered their armour
- the Jews went to Khaibar, some as far as Syria
- but 2 of them took their Shahadah, so they were allowed to keep their things

The Prophet (ﷺ) took a lot of booty from them
- but this was for the prophet because there was no fight
- it was surrendered to him, so he divided it at his own discretion

He gave some to some Sahabah
- and spent also on armour
- this incident took place four years after Badr

The invasion of Bani An-Nadeer took place in Rabi' Al-Awwal, 4 A.H. i.e. in August 625 A.D. Almost all the verses of Sûrah Al-Hashr (Chapter 59 -The Gathering) describe the banishment of the Jews and reveal the disgraceful manners of the hypocrites. The verses manifest the rules relevant to the booty. In this Chapter, Allâh, the All-Mighty, praises the Emigrants and Helpers. This Chapter also shows the legitimacy of cutting down and burning the enemy's land and trees for military purposes. Such acts cannot be regarded as phenomena of corruption so long that they are in the way of Allâh. In this very Chapter, Allâh recommends the believers to be pious and prepare themselves for the world to come and He ends it with a compliment upon Himself and a manifestation of His Holy Names and Attributes. As this Chapter concentrates on Bani An-Nadeer and their banishment, Ibn 'Abbas used to describe it as 'An-Nadeer Chapter'. [Ibn Hisham 2/190-192; Za'd Al-Ma'ad 2/71; Sahih Al-Bukhari 2/574-575]

This was the 2nd Jewish tribe to break their Covenant of Security
- so Allah told you; 2:100

THE COVENANT OF SECURITY WAS BROKEN WHEN THE KUFFAAR PLANNED TO KILL MUHAMMAD ((ﷺ))

Is it not (the case) that every time they make a covenant, some party among

them throw it aside? Nay! the truth is most of them believed not. (Al-Baqarah 2:100)

- Allah said they broke every single treaty they signed
- Allah also told you;

Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn (see V.2:105), and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud. (Al-Ma'idah 5:82)

- the Jews and mushrikeen will hate you more

THE SECOND BADR

When the Muslims destroyed the power of the Arab-desert tribes and guarded themselves against their evils, they started preparations to encounter their great enemy. A year elapsed since they fought Quraish at Uhud. So it was due time to meet them and start war again in order to determine which of the two parties was worthy of survival. [Fiqh As-Seerah p.315]

- at the battle of Uhud, Abu Sufyan was shouting the names of the prophet, Abu Bakr and Umar
- claiming they were dead, but Umar answered him that we are alive

When the preparations of the idolaters for departure came to an end, Abu Sufyan went up the mountain and called out: "Is Muhammad [(ﷺ)] among you?" They did not answer him. Then he asked "Is Ibn Abi Quhafah (i.e. Abu Bakr) among you?" They did not answer. He asked again: "Is 'Umar bin Al-Khattab among you?" They did not answer him; for the Prophet [pbuh] forbade them answering him. He only asked about those three. That is because he and his people knew quite well that the call to Islam depended to a large degree on those men. Abu Sufyan then said: "As for those three, we have relieved you of." 'Umar could not help but talking, so he said, "O enemy of Allâh, those whom you have just mentioned, I tell you that they are still alive. Allâh has maintained what you hate." Abu Sufyan answered: "The mutilation of your killed is something I did not order it; but it did not displease me." Then he shouted: "Hubal (an idol), let it is sublime!" The Prophet [(ﷺ)] said: "Why do you not reply?" "What shall we say?" They asked him. "Say: Allâh is more Sublime and Exalted and Mightier as well." He said: "Al-'Uzza (i.e. an idol) is ours but you have no 'Uzza." "Why do you not reply?" The Prophet [(ﷺ)] said. "What shall we say?" They inquired. He said: "Say Allâh is our Protector, but you have no protector." Abu Sufyan said: "Well deeds! Today is a vengeance for Badr Day. This for that. War is attended with alternate success." 'Umar's reply was: "No. They are not the same. Our killed men are housed in Paradise; but yours are in Fire."

Then Abu Sufyan said: "Come on, 'Umar!" The Messenger of Allâh [(ﷺ)] said: "Go and see what the matter is." He went there. Abu Sufyan asked him: "I

beseech you by Allah's Name to tell me the truth: Have we killed Muhammad [(ﷺ)]?" 'Umar said: "O Allâh, 'No' and now he is listening to your words." He said: "For me, you are more truthful than Ibn Qami'a, and even more reliable." [Ibn Hisham 2/93,94; Za'd Al-Ma'ad 2/94; Sahih Al-Bukhari 2/579]

You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people." (Al-Baqarah 2:286)

- and told him we have Allah as our Maula but you have no maula
- and your dead are in hellfire but ours are in paradise
- Abu Sufyan then invited the Muslims for a second Badr and the prophet accepted
- we will meet in Badr

In Sha'ban 4 A.H., January 626 A.D., the Messenger of Allâh (ﷺ) set out to Badr accompanied by one thousand and five hundred fighters and ten mounted horsemen, and with 'Ali bin Abi Talib as standard bearer. 'Abdullah bin Rawahah was given authority over Madinah during the Prophet [(ﷺ)]'s absence. Reaching Badr, the Muslims stayed there waiting for the idolaters to come.

- the Muslims destroyed the power of the desert
- the rasul set out with 1,500 fighters and he went to Badr to meet the kuffaar
- this was in Sha'ban for years after the hijrah

Abu Sufyan's forces comprised two thousand footmen and fifty horsemen. They reached Mar Az-Zahran, some distance form Makkah, and camped at a water place called Mijannah. Being reluctant, discouraged and extremely terrified of the consequences of the approaching fight, Abu Sufyan turned to his people and began to introduce cowardice-based flimsy pretexts in order to dissuade his men from going to war, saying: "O tribe of Quraish! Nothing will improve the condition you are in but a fruitful year a year during which your animals feed on plants and bushes and give you milk to drink. And I see that this is a rainless year, therefore I am returning now and I recommend you to return with me."

- they waited for the kuffaar but they did not expect the Muslim to accept this invitation
- the kuffaar relied that the odds would be against the Muslims
- and since with 313, they managed to defeat them
- what will they do to them with a force of 1,500?
- Abu Sufyan spoke some speech of cowardice and they all went back to Makkah
- they were terrified and so the second Badr did not take place.

(THE BATTLE OF THE DITCH)

15-April-2012 (Evening Dars)

When you study the Sealed Nectar you are in direct contact with the prophet (ﷺ) and your manhaj is right, your fiqh and your manhaj too

Even though the Muslims suffered, lost in the battle of Uhud
- it did not dampen their zeal and enthusiasm
- and this is so because the battle had two phases
- they won the 1st phase and lost the 2nd phase

When the Jews saw what happened to Banu Qainuqa and Banu Nadhir
- 20 chiefs went to Makkah to negotiate an alliance with Quraish

This same delegation set out to Banu Ghatafan
- to call them to unite against the Islamic state of Medina and to ally and fight it
- they mustard an army of 10,000 people to wipe out Islam

Once again, peace and security enveloped the Arabian Peninsula and this turbulent area began to experience a period of lull after a whole year war. The Jews, however, whose treachery, intrigues and disloyalty made them taste all types of humiliation and disgrace, were not admonished. After they had been exiled to Khaibar, they remained waiting anxiously for the results of the skirmishes going on between the Muslims and the idolaters. Contrary to their hopes, the events of the war were in favour of the Muslims, therefore they started a new stage of conspiracy and prepared themselves to deal a deadly blow against the Muslims, but were too cowardly to man oeuvre directly against them, so they laid a dreadful plan in order to achieve their objectives. Twenty chiefs of the Jews with some celebrities of Bani Nadir went to Makkah to negotiate an unholy alliance with Quraish. They began to goad the people there to attack the Messenger of Allah [ﷺ] promising them full support and backing. People of Quraish, who had been languid and proved too weak to challenge the Muslims at Badr, seized this opportunity to redeem their stained honour and blemished reputation. The same delegation set out for Ghatfan, called them to do the same, and they responded positively. The Jewish delegation then started a fresh effort, toured some parts of Arabia, and managed to incite the confederates of disbelief against the Prophet [ﷺ], his Message and the believers in Allah. Quraish, Kinanah and other allies from Tihama, in the south; rallied, ranked and recruited four thousand men under the leadership of Abu Sufyan. From the east there came tribes of Banu Saleem, Ghatfan, Bani Murrah, etc. They all headed for Madinah and gathered in its vicinity at a time already agreed upon. It was a great army of ten thousand fighters. They in fact outnumbered all the Muslims in Madinah, women, lads and elders included. To tell the truth, if they had launched a surprise attack against Madinah, they could have exterminated all the Muslims. However, the leadership inside the city was on the alert and the intelligence personnel managed to reconnoiter the area of the enemies, and reported their movement to the people in charge in Madinah. The Messenger of Allah [pbuh] summoned a high advisory board and conducted a careful discussion of a plan to defend

Madinah. After a lengthy talk between military leaders and people possessed of sound advice, it was agreed, on the proposal of an honorable Companion, Salman Al-Farisi, to dig trenches as defensive lines. The Muslims, with the Prophet [ﷺ] at their head, encouraging, helping and reminding them of the reward in the Hereafter, most actively and diligently started to build a trench around Madinah. Severe hunger, bordering on starvation, could not dissuade or discourage them from achieving their desperately sought objective. Salman said: O Messenger of Allah! When siege was too laid to us in Persia, we used to dig trenches to defend ourselves. It was really an unprecedented wise plan. The Messenger of Allah [ﷺ] hurriedly gave orders to implement the plan. Forty yards was allocated to each group of ten to dig. Sahl bin Sa'd said: We were in the company of the Messenger of Allah [pbuh], the men used to dig and we evacuate the earth on our backs. Some preternatural Prophetic signs appeared in the process of trenching. Jabir bin 'Abdullah, seeing the Prophet [ﷺ] starving, slaughtered a sheep, cooked some barley and requested the Prophet [ﷺ] and some Companions to accept his invitation, but the Prophet [ﷺ] gathered all the thousand people engaged in digging the trench and they started to eat until they were all completely full and yet the shoulder of mutton and dough that was being baked remained as they were undiminished. A certain woman brought a handful of dates and passed by the Prophet [pbuh], who took the dates, threw them over his cloak and invited his followers to eat. The dates began to increase in number until they dropped over the trim of his robe. Another illustrious preternatural example went to the effect that an obstinate rock stood out as an immune obstacle in the ditch. The Prophet [ﷺ] took the spade and struck, and the rock immediately turned into a loose sand dune. In another version, Al-Bara' said: On Al-Khandaq (the trench), Day there stood out a rock too immune for our spades to break up. We therefore went to see the Messenger of Allah [ﷺ] for advice. He took the spade, and struck the rock uttering "in the Name of Allah, Allah is Great, the keys of Ash-Shâm (Geographical Syria) are mine, I swear by Allah, I can see its palaces at the moment;" on the second strike he said: "Allah is Great, Persia is mine, I swear by Allah, I can now see the white palace of Madain;" and for the third time he struck the rock, which turned into very small pieces, he said: "Allah is Great, I have been given the keys of Yemen, I swear by Allah, I can see the gates of San'a while I am in my place." The same version was narrated by Ishaq. [Ibn Hisham 3/330,331]

The Muslims were able to muster 3,000 men, 5 years after the hijrah
- while at Badr they were just 313, this proves that Islam was growing
- and the Muslims were a force to reckon with

The Prophet held a Shurah as we were commanded;

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him). (Aali Imran 3:159)

Salman al Farisi suggested that they dig a ditch around Medina
- because this was a huge army to fight
- because the kuffaar had united putting their differences aside
- as Allah said;

And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block with one Khalifah - chief Muslim ruler for the whole Muslim world to make victorious Allah's Religion of Islamic Monotheism), there will be Fitnah (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism). (Al-Anfal 8:73)

The Prophet accepted the opinion of Salman
- they were hungry and had to tie stones on their bellies
- to quell the pangs of hunger, the prophet told him I have 2 stones on my belly

Abu Talhah (RA) narrated: We complained to Allah's Messenger (ﷺ) about our hunger and raising from our stomach (the garment) bared the stone each of us had tied to it. He showed that he had two stones (tied to his stomach.) (Tirmidhi 2378)

When Jabir saw this he slaughtered a sheep
- and cooked it with some barley and invited the prophet
- the prophet ﷺ asked him to invite all the 1,000 Sahabah
- they all ate to their full and still meat was left

Some preternatural Prophetic signs appeared in the process of trenching. Jabir bin 'Abdullah, seeing the Prophet [ﷺ] starving, slaughtered a sheep, cooked some barley and requested the Prophet [ﷺ] and some Companions to accept his invitation, but the Prophet [ﷺ] gathered all the thousand people engaged in digging the trench and they started to eat until they were all completely full and yet the shoulder of mutton and dough that was being baked remained as they were undiminished. A certain woman brought a handful of dates and passed by the Prophet [ﷺ], who took the dates, threw them over his cloak and invited his followers to eat. The dates began to increase in number until they dropped over the trim of his robe. Another illustrious preternatural example went to the effect that an obstinate rock stood out as an immune obstacle in the ditch. The Prophet [ﷺ] took the spade and struck, and the rock immediately turned into a loose sand dune. In another version, Al-Bara' said: On Al-Khandaq (the trench), Day there stood out a rock too immune for our spades to break up. We therefore went to see the Messenger of Allah [ﷺ] for advice. He took the spade, and struck the rock uttering "in the Name of Allah, Allah is Great, the keys of Ash-Shâm (Geographical Syria) are mine, I swear by Allah, I can see its palaces at the moment;" on the second strike he said: "Allah is Great, Persia is mine, I swear by Allah, I can now see the white palace of Madain;" and for the third time he struck the rock, which turned into very small pieces, he said: "Allah is Great, I have been given the keys of Yemen, I swear by Allah, I can see the gates of San'a while I am in my place." The same version was narrated by Ishaq. [Ibn Hisham 3/330,331]

The rasul split the Sahabah into groups to dig
- Bilal was very strong and everybody wanted to be with him
- but he was with the prophet because the rasul said Bilal belongs to my household
- so the rasul was there digging with the Sahabah, he did not sit at home

Then they gave some dirt to Amaar to throw away
- he said are you trying to kill me jokingly because it was heavy
- the prophet then said you shall be killed by the rebellious group
- when the war broke between Ali and Mu'awiyya
- Ammaar joined the army of Ali and got killed by that of Mu'wiyya
- so the Prophet had some knowledge of the unseen and predicted right

There was a rock that was very stubborn and the Sahabah called the prophet to hit it
- when he hit it, it disintegrated, he did it uttering Bismillah, Allahu Akbar
- this is what you say when slaughtering

The Prophet ﷺ gave the Sahabah the glad tidings of the conquest of:

1. SHAM
2. PERSIA
3. YEMEN

- when the Prophet ﷺ gave these glad tidings, the hypocrites ridiculed the Muslims
- they said the Sahabah are in fear and hungry
- yet they are entertaining the idea they can conquer these places, they are in ghurur
- and Allah spoke about it in Surah Ahzab

And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger (ﷺ) promised us nothing but delusions!" (Al-Ahzab 33:12)

They said that Allah and His messenger promise delusions
- subhan-Allah, when a person is a munafiq they will always have doubts
- Allah said; 33:22

And when the believers saw Al Ahzab (the Confederates), they said: "This is what Allah and His Messenger (Muhammad ﷺ) had promised us, and Allah and His Messenger (Muhammad ﷺ) had spoken the truth, and it only added to their faith and to their submissiveness (to Allah). (Al-Ahzab 33:22)

This highlights to you the importance of having companions from many places
- because when the kuffaar came to attack Medina they were met with many trenches
- and this was strange to the Arabs

Women were also involved in this battle and Fatima led the women in a Salah
- they made a masjid at this place calling it masjid Fatimah
- Amr Ibn Abde Wudd challenged the Muslims for a duel
- the rasul (ﷺ) told Ali to take him on

‘Amr challenged the Muslims to a duel, and ‘Ali bin Abi Talib was deputed. After a short but fierce engagement, ‘Ali killed ‘Amr and obliged the others to evacuate in a state of panic and confusion. However, some days later, the polytheists conducted fresh desperate attempts but all of them failed due to Muslims’ steadfastness and heroic confrontation.

- this man was feared in Arabian Peninsula
- he felt pity for Ali for he thought that he was too small for him
- he told Ali that he didn to want to kill him because he saw Ali grow up
- but Ali replied that he wants to kill him, Ali invited him to Islam but he refused
- he was the first to hit Ali, but Ali defeated him, some say by beheading him
- there was no contact between the two armies, a few causalities were recorded

On the authority of Ibn Ishaq, Safiyah [RA], daughter of ‘Abdul Muttalib happened to be in a garrison with Hassan bin Thabit as well as some women and children. Safiyah said: "A Jew was spotted lurking around our site, which was vulnerable to any enemy attacks because there were no men to defend it. I informed Hassan that I was suspicious of that man’s presence near us. He might take us by surprise now that the Messenger of Allah [ﷺ] and the Muslims are too busy to come to our aid, why do not you get down and kill him? Hassan answered that he would not do it, so I took a bar of wood, went down and struck the Jew to death. I returned and asked Hassan to loot him but again Hassan refused to do that. [ibid 2/228]

- the rasul's aunt Safiyya saw a Jew and asked Hassan Ibn Thabit to go and kill him
- so she went ahead and whacked/hit the Jew and killed him
- she hit him in his head and killed the Jew

The Messenger of Allah, [ﷺ] wrapped himself in his robe and began to meditate on the perfidy of Banu Quraiza. The spirit of hopefulness prevailed over him and he rose to his feet saying: "Allah is Great. Hearken you Muslims, to Allah’s good tidings of victory and support."

He then started to lay decisive plans aiming at protecting the women and children, and sent some fighters back to Madinah to guard them against any surprise assault by the enemy. The second step was to take action that could lead to undermining the ranks of the disbelieving confederates. There, he had in mind to conclude a sort of reconciliation with the chiefs of Ghatfan on the basis of donating them a third of Madinah’s fruit crops. He sought the advice of his chief Companions, namely, Sa‘d bin Mu‘adh and Sa‘d bin ‘Ubadah, whose reply went as follows: "O Messenger of Allah! If it is Allah’s injunction, then we have to obey, but if it is a new course, you want to follow just to provide security for us then we do not need it. We experienced those people in

polytheism and idolatry and we can safely say that they do not need the fruit of our orchards, they rather need to exterminate us completely. Now that Allah has honoured us with Islam, I believe the best recourse in this situation is to put them to the sword." Thereupon the Prophet [ﷺ] corrected their Belief saying: "My new policy is being forged to provide your security after all the Arabs have united to annihilate you (Muslims)."

Allah, the Glorious, the Exalted, praise is to him, created something that led to the dissension of the enemies of Islam and later on to their full defeat. A man from the tribe of Ghatfan called Na'im bin Mas'ud asked to be admitted in the audience of the Prophet [ﷺ]. He declared that he had embraced Islam secretly and asked the Prophet [ﷺ] to order him do anything that might benefit the Muslims. The Prophet [ﷺ] asked him to do anything that could help the Muslims in the present distress and use any stratagem of avail. The man, in a shuttle movement, between the Jews, Quraish and Ghatfan managed to incite each party to let down the other. He went to see the chiefs of Banu Quraiza and whispered in their ears not to trust Quraish nor fight with them unless the latter pledged some hostages. He tried to lend support to his counsel by claiming that Quraish would forsake them if they perceived that victory over Muhammad [ﷺ] was farfetched, and the Muslims then would have terrible revenge on them. Na'im, then headed for the camp of Quraish and managed to practice a similar stratagem in its result but different in content. He claimed that he felt that the Jews regretted breaching their covenant with Muhammad [ﷺ] and his followers. He told them that the Jews maintained regular correspondence with the Muslims to the effect that Quraishite hostages be sent to the camp of the Muslims with full Jewish allegiance paid to them as already agreed upon. Na'im then exhorted Quraish not to send hostages to the Jews. On a third errand, he did the same with the people of Ghatfan.

On Saturday night, Shawwal 5 A.H., both Quraish and Ghatfan dispatched envoys to the Jews exhorting them to go into war against Muhammad [ﷺ]. The Jews sent back messages that they would not fight on Saturday. They added that they needed hostages from them to guarantee their consistency. On receiving the replies, Quraish and Ghatfan came to believe Na'im's words fully. Therefore, they sent a message to the Jews again inviting them to war and asking them to preclude that condition of hostages. Na'im's scheme proved successful, and a state of distrust and suspicion among the disbelieving allies prevailed and reduced their morale to deplorable degree.

- the rasul said to the Sahabahs to offer a third of their harvest to Banu Ghatfan
- but Saad asked whether this was a revelation or his personal idea
- the rasul said it was his idea, so Saad told no

- then Naim Ibn Mas'ud from Banu Ghatfan came to say that he was a Muslim
- so the rasul sent him back to break up the allied forces
- he went to the Jews and told them to ask for hostages
- else they won't fight with them against the rasul
- he also went to the Arabs and told them that the Jews are regretting
- that they will not fight again and have made peace with the rasul

- the Jews and Arabs sent messages to one another
- and the responses they got confirmed Naim's statement

On hearing this bad news, the Messenger [ﷺ] dispatched four Muslim prominent leaders Sa‘d bin Mu‘adh, Sa‘d bin ‘Ubada, ‘Abdullah bin Rawaha and Khawat bin Jubair for investigation but warning against any sort of spreading panic amongst the Muslims and advising that they should declare in public that the rumours are groundless if they happen to be so. Unfortunately the four men discovered that the news was true and that the Jews announced openly that no pact of alliance existed any longer with Muhammad [pbuh]. The Messenger of Allah [ﷺ] was briefed on this situation, and the Muslims understood their critical position with the horrible danger implied therein. Their back was vulnerable to the attacks of Banu Quraiza, and a huge army with no way to connive at in front, while their women and children unprotected standing in between.

- the rasul sent messengers to the Jews to urge them not to break their covenant of security
- but they were bent on breaking it
- they saw the Muslim army as weak and bent on supporting the Arabs

When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allah. (Al-Ahzab 33:10)

There, the believers were tried and shaken with a mighty shaking. (Al-Ahzab 33:11)

- they saw that this Ahzab was marking the end of the Muslims
- Allah spoke about the state of the Muslims
- describing them as scared to extent that their eyes rolled over
- and their hearts came to their throats, they were having doubts in help of Allah
- but the rasul was firm and was not panicking
- he made a dua which is the weapon of the believer

The Messenger of Allah [ﷺ] on his part invoked Allâh’s wrath on the Confederates supplicating: "Oh, Allah! You are quick in account, You are the sender of the Book, and we beseech You to defeat the confederates." [Sahih Al-Bukhari 1/411,2/590]

Allah the Glorious, the Exalted, responded to the call of the Muslims on the spot. Coupled with the dissension and variance that found their way into the hearts of the disbelievers, forces of nature wind, rain and cold wearied them, tents were blown down, cooking vessels and other equipage overthrown.

That very cold night the Messenger of Allah [ﷺ] dispatched Hudhaifa bin Al-Yaman to hunt around for news about the enemy. He found out that they were preparing to leave frustrated for their inability to achieve their target. Allah did really fulfill His Promise, spared the Muslims fighting a formidable army,

supported His slave (Muhammad [ﷺ]) and inflicted a heavy blow on the Confederates.

- as soon as he made the dua, Allah sent down wind and freezing temperature
- which was below zero temperature the wind blew away all their items
- the rasul sent Hudhaifa Ibn Yaman to scout the camp of the kuffaar
- he reported that they were leaving they could not fight on empty stomachs
- Allah did not use the Muslims to defeat them, but used nature

Archangel Gabriel [AWS], on the very day the Messenger of Allah [ﷺ] came back to Madinah after the previous battle, and while he was washing in Umm Salama's house, visited him asking that he should unsheathe his sword and head for the habitation of the seditious Banu Quraiza and fight them. Gabriel noted that he with a procession of angels would go ahead to shake their forts and cast fear in their hearts.

The Messenger of Allah [ﷺ], immediately summoned the prayer caller and ordered him to announce fresh hostilities against Banu Quraiza, instituted Ibn Umm Maktum as a ruler of Madinah, and entrusted the banner of war to 'Ali bin Abi Talib who marched towards the appointed target and came close enough to hear the Jews abusing the Messenger of Allah [ﷺ], who on his part set out at the head of three thousand infantry men and thirty horsemen of Ansar (Helpers) and Muhajireen (Emigrants). On their way to encounter the enemy, the afternoon prayer was due. Some Muslims refused to observe it until they had defeated the enemy, while others offered it in its proper time, as usual. The Prophet [pbuh] objected to neither. When they reached the habitations of Banu Quraiza, they laid tight siege to their forts. Seeing this terrible situation they were in, the chief of the Jews Ka'b bin Asad offered them three alternatives: to embrace Islam, and consequently their life, wealth, women and children would be in full security, and reminded them that such behavior would not be incongruous with what they had read in their books about the veracity of Muhammad's Prophet hood; to kill their children and women and then challenge the Prophet [ﷺ] and his followers to the sword to either exterminate the Muslims or be exterminated, or as a third possibility to take Muhammad [pbuh] and his people by surprise on Saturday a day mutually understood to witness no fighting.

None of those alternatives appealed them, so their chief, angrily and indignantly, turned to them saying: "You have never been decisive in decision-making since you were born" The gloomy future already visible, they made contacts with some Muslims, who had maintained good relation with them, in order to learn about their fate in the light of the current circumstances. They requested that Abu Lubaba be dispatched to them for advice. On his arrival, the men began to implore, women and children to cry desperately. In answer to their demand for advice he pointed to his throat saying it was homicide awaiting them. He then immediately realized that he had betrayed the Prophet's trust, so he headed directly for the mosque in Madinah and tied himself to a wooden tall pole swearing that no one would untie him save the Messenger of Allah [ﷺ], and added that he would never enter the habitation of Banu Quraiza in recompense for the deadly mistake he made. When the

Messenger [ﷺ] was informed of this incident, he said, " I would have begged Allah to forgive him if he had asked me, but since he had tied himself out of his own free will, then it was Allah Who would turn to him in forgiveness."

The Jews of Banu Quraiza could have endured the siege much longer because food and water were plentifully available and their strongholds were greatly fortified, whereas the Muslims were in the wild bare land suffering a lot from cold and hunger, let alone too much fatigue consequent on endless warfare operations that had started even before the battle of Confederates. Nevertheless, this was a battle of nerves, for Allah had cast fear in the Jews' hearts, and their morale had almost collapsed especially when two Muslim heroes, 'Ali bin Abi Talib and Az-Zubair bin 'Awwam [R] proceeded with 'Ali swearing that he would never stop until he had either stormed their garrisons or been martyred like Hamza (a former Muslim martyr).

In the light of this reluctance, they had nothing except to comply with the Messenger's judgment. The Messenger of Allah [ﷺ] ordered that the men should handcuffed, and this was done under the supervision of Muhammad bin Salamah Al-Ansari while the women and children were isolated in confinement. Thereupon Al-Aws tribe interceded begging the Prophet [ﷺ] to be lenient towards them. He suggested that Sa'd bin Mu'adh, a former ally, be deputed to give verdict about them, and they agreed.

Sa'd meanwhile stayed behind in Madinah due to a serious wound he sustained in the Confederates Battle. He was summoned and brought on a donkey. On his way to t he Prophet [ﷺ], the Jews used to exhort him to be lenient in his judgment because of former friendship. Sa'd remained silent but when they persisted he uttered: "It is time for Sa'd not to be afraid of the blame of the blamers." On hearing this decisive attitude, some of them returned to Madinah waiting for a desperate doom.

On arrival, he alighted with the help of some men. He was informed that the Jews had agreed to accept his verdict about them. He immediately wondered if his judgment would pass on all the people present, the Prophet [ﷺ] included, turning his face away in honour of him. The reply was positive.

He decided that all the able-bodied male persons belonging to the tribe should be killed, women and children taken prisoners and their wealth divided among the Muslim fighters. The Prophet [ﷺ] accepted his judgment saying that Sa'd had adjudged by the Command of Allah. In fact, the Jews deserved that severe punitive action for the ugly treachery they had harbored against Islam, and the large arsenal they have amassed and which consisted of one thousand and five hundred swords, two thousand spears, three hundred armors and five hundred shields, all of which went into the hands of the Muslims. Trenches were dug in the bazaar of Madinah and a number of Jews between six and seven hundred were beheaded therein. Hot beds of intrigue and treachery were thus exterminated once and for all.

Huyai, a chief criminal of war, a devil of Bani Nadir and Safiyah's father, had joined the ranks of Banu Quraiza when Quraish and Ghatfan defected, was

admitted into the audience of the Prophet [ﷺ] with his hands tied to his neck with a rope. In audacious defiance, he declared obstinate enmity to the Prophet [ﷺ] but admitted that Allah's Will was to be fulfilled and added that he was resigned to his fate. He was ordered to sit down, and was beheaded on the spot.

Only one woman of the Jews was killed because she had killed a Muslim warrior by flinging a grinding stone upon him. A few elements of the enemy embraced Islam and their lives, wealth and children were spared. As for the spoils of the war, the Prophet [ﷺ] divided them, after putting a fifth aside, in accordance with Allah's injunctions. Three shares went to the horseman and one to the infantry fighter. Women captives were sent to Najd to be bartered with horses and weaponry. For himself, the Prophet [ﷺ] selected Rehana bint 'Amr bin Khanaqah, manumitted and married her in the year 6 Hijri. She died shortly after the farewell pilgrimage and was buried in Al-Baqi' [Ibn Hisham 2/245; Talqeeh Fuhum Ahl Al-Athar p.12].

- the rasul now matched against Banu Quraida
- he went with a 3,000 man army and laid siege on the fort
- Ali was the standard bearer on that day
- they asked for Saad Ibn Muadh to be their judge
- he was from Al Aws, who allied to this Jewish tribe
- he sustained injury during the Ahzab
- he was made the adjudicator and he judged that the men should be killed
- and the women and children taken as slaves
- and their wealth was shared among the Muslims, this was carried out
- Saad succumbed to his injury and died as a result
- the rasul ﷺ said that the Throne of Allah shook when he died

Jabir narrated that the Messenger of Allah [ﷺ] had said: "The Throne of the Compassionate shook for the death of Sa'd bin Mu'adh." [Sahih Al-Bukhari 1/536; Sahih Muslim 2/294; Jami' At-Tirmidhi 2/225]

- Saad told his people after he embraced Islam
- that he will not speak to them unless they accept Islam
- all accepted except one who took his Shahadah at Badr

LESSONS OF BATTLE OF AHZAB

1. THE KUFFAR WILL PUT THEIR DIFFERENCES ASIDE AND FIGHT THE HAQQ
- the Haqq is threat to them
- we had two forces: the Muslims in Medina and the Kuffaar in Makkah
- this tells you that there are only two religions in world
- ISLAM AND KUFR

And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block with one Khalifah - chief Muslim ruler for the whole Muslim world to make victorious Allah's Religion of Islamic Monotheism), there will be Fitnah

(wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism). (Al-Anfal 8:73)

2. THE IMPORTANCE OF HOLDING SHURAH
- there is Barakah in Shurah

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him). (Aali Imran 3:159)

- people (hypocrites) will like to say that this ayah is talking about democracy

3. JEWS WILL ALWAYS BREAK THEIR PROMISES

Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! the truth is most of them believe not. (Al-Baqarah 2:100)

- because as far they are concern a covenant with non Jews is non existing

Narrated by An-Nu'man bin Bashir: The Prophet (ﷺ) said: "The likeness of the believers in their mutual love, mercy and compassion is that of one body; when one part of it suffers, the rest of the body joins it in staying awake and suffering fever." [al-Bukhaari (6011) and Muslim (2586)]

THE FIRST TRIBE: BANU QAINUQA
- they made a Muslim woman naked in the market place

THE SECOND TRIBE: BANU NADEER
- they attempted to kill the rasul

And they (disbelievers) plotted [to kill 'Iesa (Jesus)], and Allah planned too. And Allah is the Best of the planners. (Aali Imran 3:54)

THE THIRD TRIBE: BANU QURAITHA
- they joined the allied forces to fight the Muslims

- the first two were asked to leave Medina
- but the last was not that lucky, they were killed

I. BANI QAINUQAA
ii. BANU NADEER
iii. BANU QURAITHA

- one of the elders at Banu Nadhir warned them not to try and kill the rasul
- Allah will let him know
- Banu Quraidha did not expect Allah would use nature to defeat the kuffaar

- Saad did not show them mercy like the rasul he was a mercy to mankind

And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Alamin (mankind, jinns and all that exists). (Al-Anbiya 21:107)

- the rasul sent the other tribes out of Medina and did not order their killing
- but the rasul said that the verdict was the verdict of Allah
- the grave squeeze Muadh a little and then left him

'Abdallah ibn 'Umar reported, "The Prophet (ﷺ), said, 'This is (Sa'd ibn Mu'azh), for whom the Throne (of Allah) moved. The doors of Heaven were opened for him and seventy thousand angels participated (in his funeral prayer). (His grave) was compressed and later on was expanded for him'." (Nasa'i)

'A'isha, Ibn 'Umar & Ibn 'Abbaas reported that The Prophet (ﷺ) said "Indeed the grave has a grip (on people), If anyone was to escape from it, it would have been Sa'd Ibn Mu'aath; yet he was squeezed once and then released." [Tabaraanee, Ahmad, Saheehul Jaami' #5306 and others]

4. DUA IS THE WEAPON OF THE BELIEVER

5. MUHAMMAD (ﷺ) HAD SOME KNOWLEDGE OF ILM UL GHAIB
- because he prophesies the conquering of the Persian and Roman empire

6. THE HYPOCRITES WILL ALWAYS DOUBT THE PROMISE OF ALLAH

And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger (ﷺ) promised us nothing but delusions!" (Al-Ahzab 33:12)

7. MUHAMMAD (ﷺ) HELPED PHYSICALLY IN THE DEVELOPMENT OF ISLAM
- he did not stay at home with his family

8. MUHAMMAD (ﷺ) WAS BLESSED WITH MANY MIRACLES THROUGHOUT HIS PROPHETHOOD
- he fed the army with one lamb

9. ALLAH USED NATURAL DISASTERS TO DEFEAT THE KUFFAAR
- this was punishment for the kuffaar

Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.)! (Ash-Shams 91:14)

..."It is rather a mercy, means of blessings and admonishment for the believers, and a punishment, display of anger and torment for the unbelievers." [Mustadrak al-Haakim (4/561) No. 8575 and Kitab Al-Fitan (2/619) No. 1729]

10. LYING IS HALAL ON THE BATTLEFIELD

Narrated Ka'b ibn Malik: When the Prophet (ﷺ) intended to go on an expedition, he always pretended to be going somewhere else, and he would say: "War is deception". [Abu Dawud 2629, Tirmidhi 1681, Ahmed 14312]

- because war is deception,

Saalim reported from his father that Allah's Messenger (ﷺ) said "A Muslim is a Muslim's brother. He does not oppress him, and he does not let him perish. [Tirmidhi 1431, Bukhari 2442, Ahmed 5650]

11. A SECRET MUSLIM CAN BE A GREAT DANGER FOR THE KUFFAAR
- if you have the name Peter on your passport the kuffaar would not be able to tell
- whether you are a Muslim or kaafir

12. KAAFIR UNITY IS A MYTH
- they hate each other
- when they invade a country, they pull out one by one

You would think they were united, but their hearts are divided, that is because they are a people who understand not. (Al-Hashr 59:14)

- the coalition in Afghanistan will end soon because their unity is short-lived
- many countries have pulled out of Afghanistan

THE SLANDER OF AISHA (RA)

I told you before that Ka'ab ibn Ashraf was slandering Allah and His messenger
-and Muhammad ibn Maslama executed him, he was from the Aws tribe
-so the tribe of Khazraj felt left out
-another Jew Salam ibn Abi al Huqaiq was doing the same
-so the people of Khazraj wanted the merit of taking him out

Salam bin Abi Al-Huqaiq (Abu Rafi') was a terrible Jew criminal, who had mustered the troops of the Confederates and provided them with a lot of wealth and supplies, on the one hand [Fath Al-Bari 7/343], and used to malign the Prophet [pbuh], on the other. When the Muslims had settled their affair with Banu Quraiza; Al-Khazraj tribe, a rival of Al-Aws, asked for the Prophet's permission to kill that criminal in order to merit a virtue equal to that of Al-Aws who had killed another criminal of the Jews, Ka'b bin Al-Ashraf. The Prophet [pbuh] gave them his permission provided that no women or children be killed. A group of five people with 'Abdullah bin 'Ateeq at their head, headed for Khaibar where 'Abu Rafi''s fort was situated. When they approached the place, 'Abdullah advised his men to stay a little behind, while he went ahead disguised himself in his cloak as if he had been relieving himself. When the people of the fort went in, the gate-keeper called him to enter thinking he was one of them. 'Abdullah went in and lurked inside. He then began to unbolt the doors leading to Salam's room. There it was absolutely dark but he managed to put him to the sword, and then leave in safety. On his way back, his leg broke so he wrapped it up in a band, and hid in a secret place until morning when someone stood on the wall and announced the death of Salam bin Abi Al-Huqaiq officially. On hearing the glad news he left and went to see the Prophet [(ﷺ)], who listened to the whole story, and then asked 'Abdullah to stretch his leg, which he wiped and the fracture healed on the spot. [Sahih Al-Bukhari 2/577]

In another version, all the group of five participated in killing that enemy of Islam. This incident took place in Dhul Qa'dah or Dhul Hijjah in the year five Hijri. [Rahmat-al-lil'alameen 2/223]

Another war took place 6 years after the Hijra called the battle of Banu Mustaliq

Though militarily it did not assume its full dimension, this Ghazwah had certain implications that brought about a state of turbulence within the Islamic State, and resulted in disgracefulness to clothe in the hypocrites. Moreover, it entailed enactment of consolidating legislations that attached an impression of nobility, dignity and purity of souls to the Islamic community.

News reached the Prophet [(ﷺ)] on Sha'ban second to the effect that the chief of Bani Al-Mustaliq, Al-Harith bin Dirar had mobilized his men, along with some Arabs, to attack Medina. Buraidah bin Al-Haseeb Al-Aslami was immediately dispatched to verify the reports. He had some words with Abi Dirar, who confirmed his intention of war. He later sent a reconnoiterer to

explore the positions of the Muslims but he was captured and killed. The Prophet [(ﷺ)] summoned his men and ordered them to prepare for war. Before leaving, Zaid bin Haritha was mandated to see to the affairs of Medina and dispose them. On hearing the advent of the Muslims, the disbelievers got frightened and the Arabs going with them defected and ran away to their lives. Abu Bakr was entrusted with the banner of the Emigrants, and that of the Helpers went to Sa'd bin 'Ubada. The two armies were stationed at a well called Muraisi. Arrow shooting went on for an hour, and then the Muslims rushed and engaged with the enemy in a battle that ended in full victory for the Muslims. Some men were killed, women and children of the disbelievers taken as captives, and a lot of booty fell to the lot of the Muslims. Only one Muslim was killed by mistake by a Helper. Amongst the captives was Juwairiyah, daughter of Al-Harith, chief of the disbelievers. The Prophet [(ﷺ)] married her and, in compensation, the Muslims had to manumit a hundred others of the enemy prisoners who embraced Islam, and were then called the Prophet's in-laws. [Za'd Al-Ma'ad 2/112,113; Ibn Hisham 2/289,290,294,295]

-therefore you are to verify news when you hear it

-as Allah said;

O you who believe! If a rebellious evil person comes to you with news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done. (Al-Hujurat 49:6)

So if you are not supposed to believe a faasiq, how can you believe a kaafir?
-example: BBC and CNN etc
-a faasiq is a sinful Muslim

The news turned out to be true, so they set out to attack them
-and the rasul appointed Zaid ibn Haritha to take care of Medina
-so he never left the Islamic state without someone to take care of it

The two armies were stationed and arrow shooting took place for some time
-and then the Muslims engaged them in full battle
-it turned out to be a victory for the Muslims and prisoners were captured

Some of them were auctioned
-Juwairiya was one of the slaves and the prophet set her free and married her
-upon seeing this, the Sahabah to set their concubines free and married them
-Aisha said I have never seen a woman of more barakah to her people like Juwairiya
-100 concubines were set free and they got married with dignity

Narrated By 'Aisha, Ummul Mu'minin: Juwayriyyah, daughter of al-Harith ibn al-Mustaliq, fell to the lot of Thabit ibn Qays ibn Shammas, or to her cousin. She entered into an agreement to purchase her freedom. She was a very beautiful woman, most attractive to the eye. 'Aisha said: She then came to the Apostle of Allah ((ﷺ)) asking him for the purchase of her freedom. When she was standing at the door, I looked at her with disapproval. I realized that the

Apostle of Allah ((ﷺ) (ﷺ)) would look at her in the same way that I had looked. She said: Apostle of Allah, I am Juwayriyyah, daughter of al-Harith, and something has happened to me, which is not hidden from you. I have fallen to the lot of Thabit ibn Qays ibn Shammas, and I have entered into an agreement to purchase of my freedom. I have come to you to seek assistance for the purchase of my freedom. The Apostle of Allah ((ﷺ)) said: Are you inclined to that which is better? She asked: What is that, Apostle of Allah? He replied: I shall pay the price of your freedom on your behalf, and I shall marry you. She said: I shall do this. She ('Aisha) said: The people then heard that the Apostle of Allah ((ﷺ)) had married Juwayriyyah. They released the captives in their possession and set them free, and said: They are the relatives of the Apostle of Allah ((ﷺ)) by marriage. We did not see any woman greater than Juwayriyyah who brought blessings to her people. One hundred families of Banu al-Mustaliq were set free on account of her. [Sunan Abu Dawud (4/22) No. 3931, Musnad Ahmad (6/277) No. 26408, Mustadrak al-Haakim (4/28) No. 6781 and Sahih Ibn Hibban (9/361) No. 4054]

THE SLANDER OF AISHA

Before the battle of Banu Mustaliq, the prophet drew lots as to which wife will go with him
-Aisha's name came out and so she went with him
-after the victory they were supposed to leave
-but then Aisha lost her necklace and left to search for it

The people thought the haudaj had Aisha inside
-because the Sahabah did not interact with women all the time
-if not they would have talked to her to know she is not inside

When Aisha came back she found out the haudaj had left
-Safwan bin al Muattal saw Aisha and recognised her because the ayats of hijab were not revealed
-he said inna lillahi wa inna ilaihi raji'un

And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful. (An-Nur 24:31)

O Prophet! Tell your wives and your daughters and the women of the believers

to draw their cloaks (veils) all over their bodies (i.e.screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft Forgiving, Most Merciful. (Al-Ahzab 33:59)

-so he walked in front and led her on his camel
-when they entered Medina, the hypocrites started a slander
-Abdullah bin Ubai (King Salool)
-that the two of them were behind because they committed zina

Abdullah ibn Ubai had a permanent grudge on the prophet
-so he never left his hypocrisy and died the same way
-this is because he was supposed to be leader of his people before the prophet came
-so when the rasul ((ﷺ)) came and he did not become king, he had a grudge on him

Why did they accuse Aisha of having an affair?
-this is because he thought by slandering Aisha he would get back at the Prophet (ﷺ)

When the news broke of the affair the rasul (ﷺ) gathered the Sahabah and consulted them
-he told them I do not know anything about my wife and Safwan except good

Allah's Apostle said, 'Who will support me to punish that person ('Abdullah bin Ubai bin Salul) who has hurt me by slandering the reputation of my family? By Allah, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.' [Sahih Bukhari, Vol 3, Book 48, Hadith #829]

-so somebody from the Aws tribe said kill him (Abdullah ibn Ubaid)

Sad bin Muadh Al-Ansari got up and said, "O Allah's Apostle! By Allah, I will relieve you from him. If he be from the tribe of (Bani) Al-Aus, then I will chop his head off; and if he be from our brethren, the Khazraj, then you give us your order and we will obey it." On that, Sad bin 'Ubada got up, and he was the chief of the Khazraj, and before this incident he had been a pious man but he was incited by his zeal for his tribe. He said to Sad (bin Muadh), "By Allah the Eternal, you have told a lie! You shall not kill him and you will never be able to kill him!" On that, Usaid bin Hudair, the cousin of Sad (bin Muadh) got up and said to Sad bin 'Ubada "You are a liar! By Allah the Eternal, we will surely kill him; and you are a hypocrite defending the hypocrites!" So the two tribes of Al-Aus and Al-Khazraj got excited till they were on the point of fighting with each other while Allah's Apostle was standing on the pulpit. [Sahih Bukhari, Vol 6, Book 60, Hadith #274]

Aisha became upset with her mother for not telling her the rumour
-her mother kept it from her because she came back with a fever
-so she did not want to tell her the rumour while she was sick

-this was a bad news, so she was using hikmah

Narrated Umm Ruman: Who was 'Aisha's mother: While I was with 'Aisha, 'Aisha got fever, whereupon the Prophet said, "Probably her fever is caused by the story related by the people (about her)." I said, "Yes." Then 'Aisha sat up and said, My example and your example is similar to that of Jacob and his sons:--'Nay, but your minds have made up a tale. So (for me) patience is most fitting. It is Allah (alone) Whose help can be sought against that which you assert.' [12:18] [Sahih Bukhari, Book 60, Hadith #213]

Aisha was the last person to hear about the rumour

Narrated Yunus bin Yazid: I heard Az-Zuhri saying, "I heard 'Urwa bin Az-Zubair. Said bin Al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin 'Abdullah each narrating part of the narrative concerning 'Aisha the wife of the Prophet. 'Aisha said: When Um Mistah and I were returning, Um Mistah stumbled by treading on the end of her robe, and on that she said, 'May Mistah be ruined.' I said, 'You have said a bad thing, you curse a man who took part in the battle of Badr!." Az-Zuhri then narrated the narration of the Lie (forged against 'Aisha). [Sahih Bukhari, Book 59, Hadith #359]

The rasul came to Aisha and said if you are innocent Allah will clear your name
-and if you did have an affair then seek repentance
-Aisha cried so much because of this rumour
-and one of her friends came to cry with her and share the pain

...On that day I kept on weeping so much that neither did my tears stop, nor could I sleep. In the morning my parents were with me, and I had wept for two nights and a day without sleeping and with incessant tears till they thought that my liver would burst with weeping. While they were with me and I was weeping, an Ansari woman asked permission to see me. I admitted her and she sat and started weeping with me...[Sahih Bukhari, Vol 6, Book 60, Hadith #274]

-because we are one body

Narrated by An-Nu'man bin Bashir: The Prophet ((ﷺ)) said: “The likeness of the believers in their mutual love, mercy and compassion is that of one body; when one part of it suffers, the rest of the body joins it in staying awake and suffering fever.” [Al-Bukhaari (6011) and Muslim (2586)]

When Aisha used to go to answer the call of nature she could not
-so verbal abuse can be worse than physical abuse because it is emotional
-so if you have 2 patients one physically sick and the other psychologically sick
-the former is easier to treat than the latter
-so physical abuse is not worse than emotional abuse

The rasul gathered the Sahabah in the masjid
-and said to them this man has accused my wife and a man

-I know nothing about them except good
-so someone from al-Aws tribe said

Sad bin Muadh Al-Ansari got up and said, "O Allah's Apostle (ﷺ)! By Allah, I will relieve you from him. If he be from the tribe of (Bani) Al-Aus, then I will chop his head off; and if he be from our brethren, the Khazraj, then you give us your order and we will obey it." On that, Sad bin 'Ubada got up, and he was the chief of the Khazraj, and before this incident he had been a pious man but he was incited by his zeal for his tribe. He said to Sad (bin Muadh), "By Allah the Eternal, you have told a lie! You shall not kill him and you will never be able to kill him!" On that, Usaid bin Hudair, the cousin of Sad (bin Muadh) got up and said to Sad bin 'Ubada "You are a liar! By Allah the Eternal, we will surely kill him; and you are a hypocrite defending the hypocrites!" So the two tribes of Al-Aus and Al-Khazraj got excited till they were on the point of fighting with each other while Allah's Apostle was standing on the pulpit. [Sahih Bukhari, Vol 6, Book 60, Hadith #274]

Aisha said Saad ibn Ubadah was a very pious person
-but on that day his asabiyya got the better of him
-so we should all be careful of asabiyya

When voices were raised in the masjid
-the prophet said you are destroying my family and the Islamic state
-Aisha felt very bad about the incident in the masjid
-because 2 tribes were disintegrating all because of the slander against her

When the rasul went to her and she was crying
-she said to her father tell the rasul I did not have an affair
-but her father did not say anything, then she turned to her mother
-she said what can I say to the prophet?
-and she refused to tell the prophet her daughter did not have an affair
-Aisha being a scholar of Islam said an ayah, his proves to you her knowledge
-and never forget to quote this ayah when you are slandered
-she quoted: 12:18

And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that which you assert." (Yusuf 12:18)

This was said by Yaqub when his son was taken, 'patience is most befitting for me'
-she quoted this ayah because she was a scholar of Islam
-she put her trust in Allah that He will clear her name

The prophet went to two Sahabah to consult about the slander
-and Ali said women are plenty so you can get rid of this
-and Usama said keep your wife

...Usama bin Zaid told Allah's Apostle of what he knew about the innocence of

his wife and of his affection he kept for her. He said, "O Allah's Apostle (ﷺ)! She is your wife, and we do not know anything about her except good." But 'Ali bin Abi Talib said, "O Allah's Apostle! Allah does not impose restrictions on you; and there are plenty of women other than her. If you however, ask (her) slave girl, she will tell you the truth."...[Sahih Bukhari, Vol 6, Book 60, Hadith #274]

Some historians believe that Aisha never forgave Ali for this
-and so she had strong love for some Sahabah than the others
-this is called assumption and I tell you of it because you will see it written in other books
-so you are not allowed to believe it and you cannot take knowledge from them

Aisha said my biggest rival from the wives of the prophet was Zainab bint Jash
-because she was very beautiful
-but when the slander happened the prophet approached her to ask her about Aisha
-she said I will guard my tongue and eyes, I do not know anything about Aisha except good
-look at her taqwa, Aisha said her taqwa saved her
-and was not among those who were destroyed
-this is why we need to study the stories of the Sahabah

Aisha further said: Allah's Apostle (ﷺ) also asked Zainab bint Jaysh about my case. He said, "O Zainab! What have you seen?" She replied, "O Allah's Apostle! I protect my hearing and my sight (by refraining from telling lies). I know nothing but good (about Aisha)." Of all the wives of Allah's Apostle, it was Zainab who aspired to receive from him the same favor as I used to receive, yet, Allah saved her (from telling lies) because of her piety. But her sister, Hamna, kept on fighting on her behalf so she was destroyed as were those who invented and spread the slander. [Sahih Bukhari, Vol 6, Book 60, Hadith #274]

This shows you the attitude towards polygamy
-sisters in the West take it to be a war and that is not the case
-so you need to take example from Zainab bint Jash, she spoke in defense of Aisha

Then he approached the servant of Aisha
-she said Aisha

Buraira said, "I cannot accuse her of any defect except that she is still a young girl who sleeps, neglecting her family's dough which the domestic goats come to eat (i.e. she was too simpleminded to deceive her husband)." [Sahih Bukhari, Vol 3, Book 48, Hadith #805]

Then the rasul came to Aisha to say her name is cleared

Narrated 'Aisha: (when the slanderers said what they said about her): I went to my bed knowing at that time that I was innocent and that Allah would reveal

my innocence, but by Allah, I never thought that Allah would reveal in my favor a revelation which would be recited, for I considered myself too unimportant to be talked about by Allah in the Divine Revelation that was to be recited. So Allah revealed the ten Verses (of Surat-an-Nur). 'Those who brought a false charge.....' (24.11-20) [Bukhari, Book 93, Hadith #635]

Verily! Those who brought forth the slander (against 'Aishah the wife of the Prophet SAW) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. (An-Nur 24:11)

Allah is very Wise, whenever a person slanders your name
-they take away all your sins on judgment day
-and that is why Allah said it is good for you
-it is an investment for you
-When the slander broke the rasul flogged 3 people
-the Prophet flogged Hassan ibn Thaabit, Hamna bint Jaysh and Mistah (80x)

Ibn Kathir writes the following: "Then he (prophet) went to the people and addressed and then recited what Allah revealed in Quran, then he ordered that Mistah bin Uthatha, Hasaan bin Thaabit and Hamna bint Jaysh to be punished because they were among those who spread the allegation of adultery." [in al-Bidayah, wan Nihaya, Volume 4 page 160]

Why the prophet did not flog Abdullah ibn Ubaid?
-this is because he is a munafiq and cannot be cleansed of his sins
-he flogged the Muslims to be cleansed of their sins
-but as for the munafiq he will be in the bottom of hellfire

Verily, the hyprocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them. (An-Nisa 4:145)

One of the people, Mistah slandered Aisha, used to be supported by Abu Bakr
-and then he said he would not support him again

Narrated By Az-Zuhri: I heard 'Urwa bin Az-Zubair, Said bin Al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin 'Abdullah bin 'Uqba relating from 'Aisha, the wife of the Prophet the narration of the people (i.e. the liars) who spread the slander against her and they said what they said, and how Allah revealed her innocence. Each of them related to me a portion of that narration. (They said that 'Aisha said), "Then Allah revealed the ten Verses starting with: 'Verily! Those who spread the slander...' (24.11-21) All these verses were in proof of my innocence. Abu Bakr As-Siddiq who used to provide for Mistah some financial aid because of his relation to him, said, "By Allah, I will never give anything (in charity) to Mistah, after what he has said about 'Aisha" Then Allah revealed: 'And let not those among you who are good and are wealthy swear not to give (any sort of help) to their kins men...' (24.22) On that, Abu Bakr said, "Yes, by Allah, I like that Allah should forgive me." and then resumed giving Mistah the aid he used to give him and said, "By Allah! I will

never withhold it from him." [Sahih Bukhari, Vol 8, Book 78, Hadith #670]

And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masakin (the poor), and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful. (An-Nur 24:22)

-so Allah revealed the ayah above
-Mistah did not spread the rumour; all he did was to smile when he heard the rumour
-and so he was found guilty because he should not have smiled
-but should have defended her

Narrated By 'Aisha: (The wife of the Prophet) "Whenever Allah's Apostle (ﷺ) intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During a Ghazwa of his, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allah had decreed the use of the veil by women. I was carried in a Howdaj (on the camel) and dismounted while still in it. When Allah's Apostle was through with his Ghazwa and returned home, and we approached the city of Medina, Allah's Apostle ordered us to proceed at night. When the order of setting off was given, I walked till I was past the army to answer the call of nature. After finishing I returned (to the camp) to depart (with the others) and suddenly realized that my necklace over my chest was missing. So, I returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my Howdaj and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, and thin and lean, and did not use to eat much. So, those people did not feel the difference in the heaviness of the Howdaj while lifting it, and they put it over the camel. At that time I was a young lady. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I felt sleepy and slept.

Safwan bin Mu'attal As-Sulami Adh-Dhakwani was behind the army and reached my abode in the morning. When he saw a sleeping person, he came to me, and he used to see me before veiling. So, I got up when I heard him saying, "Inna lil-lah-wa inn an ilaihi rajiun (We are for Allah, and we will return to Him)." He made his camel knell down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwan set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was 'Abdullah bin Ubai bin Salul. After that we returned to Medina, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from the Prophet (ﷺ) which I used to receive from him when I got sick. But he would come, greet and say, 'How is that

(girl)?' I did not know anything of what was going on till I recovered from my ailment and went out with Um Mistah to the Manasi where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. And this habit of ours was similar to the habit of the old 'Arabs in the open country (or away from houses). So. I and Um Mistah bint Ruhm went out walking. Um Mistah stumbled because of her long dress and on that she said, 'Let Mistah be ruined.' I said, 'You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?' She said, 'O Hanata (you there) did not you hear what they said?' Then she told me the rumors of the false accusers.

My sickness was aggravated, and when I returned home, Allah's Apostle came to me, and after greeting he said, 'How is that (girl)?' I requested him to allow me to go to my parents. I wanted then to be sure, of the news through them I Allah's Apostle allowed me, and I went to my parents and asked my mother, 'What are the people talking about?' She said, 'O my daughter! Don't worry much about this matter. By Allah, never is there a charming woman loved by her husband who has other wives, but the women would forge false news about her.' I said, 'Glorified be Allah! Are the people really taking of this matter?' That night I kept on weeping and could not sleep till morning. In the morning Allah's Apostle called Ali bin Abu Talib and Usama bin Zaid when he saw the Divine Inspiration delayed, to consul them about divorcing his wife (i.e. 'Aisha). Usama bin Zaid said what he knew of the good reputation of his wives and added, 'O Allah's Apostle! Keep your wife, for, by Allah, we know nothing about her but good.' 'Ali bin Abu Talib said, 'O Allah's Apostle! Allah has no imposed restrictions on you, and there are many women other than her, yet you may ask the woman-servant who will tell you the truth.' On that, Allah's Apostle called Buraira and said, 'O Burair. Did you ever see anything which roused your suspicions about her?' Buraira said, 'No, by Allah Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.' On that day Allah's Apostle ascended the pulpit and requested that somebody support him in punishing 'Abdullah bin Ubai bin Salul. Allah's Apostle said, 'Who will support me to punish that person ('Abdullah bin Ubai bin Salul) who has hurt me by slandering the reputation of my family? By Allah, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.'

Sad bin Mu'adh got up and said, 'O Allah's Apostle! by Allah, I will relieve you from him. If that man is from the tribe of the Aus, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.' On that Sad bin 'Ubada, the chief of the Khazraj and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe and said, 'By Allah, you have told a lie; you cannot kill him, and you will never be able to kill him.' On that Usaid bin Al-Hadir got up and said (to Sad bin 'Ubada), 'By Allah! you are a liar. By Allah, we will kill him; and you are a hypocrite, defending the hypocrites.' On this the two tribes of Aus and Khazraj got excited and were about to fight each other, while Allah's Apostle was

standing on the pulpit. He got down and quietened them till they became silent and he kept quiet. On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep.

In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an Ansari woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allah's Apostle came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He recited Tashah-hud (i.e. None has the right to be worshipped but Allah and Muhammad is His Apostle) and then said, 'O 'Aisha! I have been informed such-and-such about you; if you are innocent, then Allah will soon reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance.' When Allah's Apostle finished his speech my tears ceased completely and there remained not even a single drop of it. I requested my father to reply to Allah's Apostle on my behalf. My father said, By Allah, I do not know what to say to Allah's Apostle.' I said to my mother, 'Talk to Allah's Apostle on my behalf.' She said, 'By Allah, I do not know what to say to Allah's Apostle.

I was a young girl and did not have much knowledge of the Quran. I said. 'I know, by Allah, that you have listened to what people are saying and that has been planted in your minds and you have taken it as a truth. Now, if I told you that I am innocent and Allah knows that I am innocent, you would not believe me and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent you would believe me. By Allah, I don't compare my situation with you except to the situation of Joseph's father (i.e. Jacob) who said, 'So (for me) patience is most fitting against that which you assert and it is Allah (Alone) whose help can be sought.' Then I turned to the other side of my bed hoping that Allah would prove my innocence. By Allah I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Holy Qur'an. I had hoped that Allah's Apostle might have a dream in which Allah would prove my innocence. By Allah, Allah's Apostle had not got up and nobody had left the house before the Divine Inspiration came to Allah's Apostle. So, there overtook him the same state which used to overtake him, (when he used to have, on being inspired divinely). He was sweating so much so that the drops of the sweat were dropping like pearls though it was a (cold) wintry day. When that state of Allah's Apostle was over, he was smiling and the first word he said, 'Aisha! Thank Allah, for Allah has declared your innocence.' My mother told me to go to Allah's Apostle. I replied, 'By Allah I will not go to him and will not thank but Allah.' So Allah revealed: "Verily! They who spread the slander are a gang among you..." (24.11)

When Allah gave the declaration of my Innocence, Abu Bakr, who used to provide for Mistah bin Uthatha for he was his relative, said, 'By Allah, I will never provide Mistah with anything because of what he said about 'Aisha.' But Allah later revealed:

"And let not those who are good and wealthy among you swear not to help their kinsmen, those in need and those who left their homes in Allah's Cause. Let them forgive and overlook. Do you not wish that Allah should forgive you? Verily! Allah is Oft-forgiving, Most Merciful." (24.22) After that Abu Bakr said, 'Yes ! By Allah! I like that Allah should forgive me,' and resumed helping Mistah whom he used to help before.

Allah's Apostle also asked Zainab bint Jahsh (i.e. the Prophet's wife about me saying, 'What do you know and what did you see?' She replied, 'O Allah's Apostle! I refrain to claim hearing or seeing what I have not heard or seen. By Allah, I know nothing except goodness about 'Aisha." 'Aisha further added "Zainab was competing with me (in her beauty and the Prophet's love), yet Allah protected her (from being malicious), for she had piety."[Sahih Bukhari, Vol 3, Book 48, Hadith #829]

[42 LESSONS FROM THE SLANDER OF AISHA (RA)]

-yesterday we covered the slander of Aisha, but did not pick on the lessons
-Allah said the slander is something good

Verily! Those who brought forth the slander (against 'Aishah the wife of the Prophet SAW) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. (An-Nur 24:11)

-but many of you will be shocked, as to why Allah said it is a good thing
-the answer is; the person will give you all their good deeds
-so it is an investment

So whenever someone slanders you, it is an investment for you
-for they will take away your bad deeds

42 LESSONS

1. THE RASUL (ﷺ) DID NOT PRACTICE FAVOURITISM

-he drew lots when he was going for a journey
-and the name that appears will go with him

2. A WOMAN IS ALLOWED TO GO TO THE BATTLEFIELD IF SHE GETS PERMISSION OF AMEER

3. AN ARRANGED MARRIAGE CAN BE SUCCESSFUL IF THE WOMAN WAS NOT FORCED

-Aisha was happy in her marriage
-even though the kuffaar make her marriage their interest
-so you should differentiate between a forced marriage and an arranged marriage

4. IT IS NOT SUNNAH TO RETURN TO YOUR WIFE AT NIGHT

-the prophet encamped on the outskirts of Medina
-and returned to his home in the morning
-this is because when you travel your wife would want to wear make up for you
-how can you see her beauty at night

5. MAKE 70 EXCUSES FOR YOUR MUSLIM BROTHERS AND SISTERS

-Aisha did not blame the Sahabahs for leaving her behind

6. THE SAHABAH MINIMISED THEIR INTERACTION WITH WOMEN

7. AISHA WAS COOL, CALM AND COLLECTED

-she did not panic when left behind

8. DO NOT BE SO QUICK TO BLAME OTHERS

-Safwan who found her did not blame others

9. DO NOT ABANDON YOUR MUSLIM UMMAH WHEN THEY ARE IN NEED OR IN DANGER

-some people do this, but Safwan did not abandon Aisha
-he brought her back to the prophet in safety and when he did the munafiq started the slander
-Abdullah ibn Ubay started the slander because he hated the prophet
-he could not be king when the prophet went to Medina, so he never forgave the prophet
-and he thought by slandering Aisha he will get back at the prophet

10. PEOPLE WILL SLANDER YOU TO GET BACK AT YOUR FAMILY

-this is what Abdullah ibn Ubay did, he was the grand hypocrite of Medina

11. WHEN SOMEONE IS DOWN, THAT IS NOT THE TIME TO DISCUSS IMPORTANT MATTERS

-Aisha returned with a strong fever
-so her mother did not break the news of the slander to her
-so you should not break bad news to people when they are sick

12. IT IS WISE TO HAVE SABR: PART OF WISDOM IS TO HAVE SABR

-sabr is important in the midst of crises
-the Prophet was patient, he did not jump to conclusion about Aisha

13. A REAL MUSLIM CAN FALL INTO A BIG SIN

-Mistah fought at Badr but even though he got caught up in the slander
-those who fought at Badr were promised paradise
-but he got caught up by smiling when he heard the slander
-this is not allowed, you should say itakillah to someone spreading gossip
-but not many Muslims can do this

The Sun newspaper specializes in gossip, but it is the fastest selling tabloid
-because people gravitate towards gossip

When John Prescott had an affair the woman sold it to the newspaper
-so people gravitate towards gossip, especially if it has to do with sex

Mistah when he heard the slander, he did not repeat it, all he did was to smile
-but he did not protect her name and Abu Bakr used to give this man financial assistance
-yet he did not defend his daughter's honour
-and so Abu Bakr said he will stop supporting him

-and then Allah revealed the ayah 24:22

And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masakin (the poor), and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful. (An-Nur 24:22)

Narrated By Az-Zuhri: I heard 'Urwa bin Az-Zubair, Said bin Al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin 'Abdullah bin 'Uqba relating from 'Aisha, the wife of the Prophet the narration of the people (i.e. the liars) who spread the slander against her and they said what they said, and how Allah revealed her innocence. Each of them related to me a portion of that narration. (They said that 'Aisha said), "Then Allah revealed the ten Verses starting with: 'Verily! Those who spread the slander...' (24.11-21) All these verses were in proof of my innocence. Abu Bakr As-Siddiq who used to provide for Mistah some financial aid because of his relation to him, said, "By Allah, I will never give anything (in charity) to Mistah, after what he has said about 'Aisha" Then Allah revealed: 'And let not those among you who are good and are wealthy swear not to give (any sort of help) to their kins men...' (24.22) On that, Abu Bakr said, "Yes, by Allah, I like that Allah should forgive me." and then resumed giving Mistah the aid he used to give him and said, "By Allah! I will never withhold it from him." [Sahih Bukhari, Vol 8, Book 78, Hadith #670]

When Allah revealed this ayah he said I want Allah to forgive me
-so I will forgive Mistah and he continued to give him money

Mistah was given 80 lashes as well as Hamnah bint Jash and Hassan ibn Thaabit

Ibn Kathir writes the following: "Then he (prophet) went to the people and addressed and then recited what Allah revealed in Quran, then he ordered that Mistah bin Uthatha, Hasaan bin Thaabit and Hamna bint Jaysh to be punished because they were among those who spread the allegation of adultery." [in al-Bidayah, wan Nihaya, Volume 4 page 160]

-so you can commit an act of kufr with just a smile

14. VERBAL ABUSE CAN BE DEADLIER THAN PHYSICAL ABUSE

-Aisha dropped down and fainted when she heard the news
-and it was told to her by the mother of Mistah
-she cursed Mistah when she stepped on her dress

So verbal abuse can be worse than physical abuse
-it can be deadlier and more lethal
-Aisha's body became numb and she cried so much

The rasul (ﷺ) said the real Muslim is the one;

Narrated By 'Abdullah bin 'Amr: The Prophet (ﷺ) said, "A Muslim is the one who avoids harming Muslims with his tongue or his hands. And a Muhajir (an emigrant) is the one who gives up (abandons) all what Allah has forbidden."

[Sahih Bukhari, Vol 8, Book 76, Hadith #491]

-so you need to be careful of slandering people
-because if they do not forgive you, Allah wont forgive you
-and most Muslims wont forgive you if you accuse them of having an affair

15. THE GREAT STATUS OF THE PEOPLE WHO FOUGHT AT THE BATTLE OF BADR

-all of them are promised paradise
-just like those who gave oath at the loot tree

Jabir (RA) reported that Allah's Messenger (ﷺ) said, "None of those who swore allegiance under the tree will enter Hell." [Musnad Ahmad (3/350) No. 14820, Sunan Abu Dawud (2/624) No. 4653, Sunan Tirmidhi (5/695) No. 3860, Abu Eesa al-Tirmidhi said: this hadith is Hasan Sahih]

16. THE TAQWAH OF THE FEMALE SAHABAHS

-Umm Mistah, this woman did not take sides with her son

17. WHEN YOUR PARENTS PUTS A CURSE ON YOU, ALLAH ACCEPTS IT TO COME TO PASS

-people like Abdullah ibn Ubayy died as hypocrites
-so be careful of being cursed

And never (O Muhammad (ﷺ)) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fasiqûn (rebellious, - disobedient to Allah and His Messenger (ﷺ)). (At-Tawbah 9:84)

18. EMOTIONAL PAIN AND SORROW CAN CAUSE YOUR BODY TO BECOME NUMB

-because Aisha could not pass out anything
-when she went to answer the call of nature

19. IN THE TIME OF CRISIS, YOUR FAMILY IS NEEDED

-many women after divorce go to their family for comfort
-when Aisha was accused and the prophet was behaving cold to her
-she asked for permission to go to her mother
-the Prophet used to visit her but they were very brief

20. WHEN A YOUNG GIRL FACES A CRISIS, SHE NEEDS AN OLDER WOMAN TO GIVE HER COMFORT AND COUNSEL

-you need an older woman to advise you how to go about the crisis

21. YOU NEED A GOOD RELATIONSHIP WITH YOUR MOTHER

-you are not allowed to be at loggerheads with your mother

-but in my opinion a girl needs a father more than a mother
-Every Muslim is very sad about the slander of Aisha but we are picking out lessons from it

22. EVEN MUHAMMAD DID NOT KNOW EVERYTHING / THE GHAIB (UNSEEN)

-because he was behaving cold to Aisha
-and said to her if you are innocent Allah will clear your name
-but if you are guilty then make taubah, this caused Aisha to cry so much
-and turned to her parents to tell the prophet she did not commit a sin
-but they could not say anything

[42 LESSONS FROM THE SLANDER OF AISHA (RA)]

42 LESSONS Continues...

23. WHEN YOU ARE A LEADER OF AN UMMAH AND YOU FACE CRISES, CONSULT YOUR LOVED ONES FOR ADVICE

-when the rumour broke the prophet consulted 2 Sahabah
-Usama ibn Zaid and Ali ibn Abi Talib, the former took her side

...Usama bin Zaid told Allah's Apostle of what he knew about the innocence of his wife and of his affection he kept for her. He said, "O Allah's Apostle! She is your wife, and we do not know anything about her except good." But 'Ali bin Abi Talib said, "O Allah's Apostle! Allah does not impose restrictions on you; and there are plenty of women other than her. If you however, ask (her) slave girl, she will tell you the truth."...[Sahih Bukhari, Vol 6, Book 60, Hadith #274]

-but Ali did not and many historians say that made her take up arms against him
-you are not allowed to believe this because it is an allegation
-Aisha fought Ali because he delayed punishing those who killed Uthman
-and we have to go along with what Aisha said
-we do not take our religion from Shi'ites because they slander themselves

24. WHEN YOU HURT A MAN'S WIFE, YOU HURT THE HUSBAND, AS WELL

-the prophet gathered the companions in the masjid
-and told them somebody slandered my wife
-and I do not see anything negative about them
-the Sahabah said kill him (the one that spread the slander)

This teaches us that if you hurt a wife you hurt the husband and vice versa
-because they are emotionally attached to each other
-and this was the motive of Abdullah ibn Ubayy

25. THE SHAITAN RUNS IN OUR VEINS THE WAY BLOOD RUNS IN OUR

VEINS

-because when the rumour spread, Sad ibn Muadh said to the prophet
-if the man is from my tribe I will kill him
-but if from al Khazraj then command me and I will do it
-quarrel was about to break in the masjid, in the name of tribalism
-this caused Aisha to feel very bad
-this proves to us shaytan runs in our veins

Sad bin Muadh Al-Ansari got up and said, "O Allah's Apostle! By Allah, I will relieve you from him. If he be from the tribe of (Bani) Al-Aus, then I will chop his head off; and if he be from our brethren, the Khazraj, then you give us your order and we will obey it." On that, Sad bin 'Ubada got up, and he was the chief of the Khazraj, and before this incident he had been a pious man but he was incited by his zeal for his tribe. He said to Sad (bin Muadh), "By Allah the Eternal, you have told a lie! You shall not kill him and you will never be able to kill him!" On that, Usaid bin Hudair, the cousin of Sad (bin Muadh) got up and said to Sad bin 'Ubada "You are a liar! By Allah the Eternal, we will surely kill him; and you are a hypocrite defending the hypocrites!" So the two tribes of Al-Aus and Al-Khazraj got excited till they were on the point of fighting with each other while Allah's Apostle was standing on the pulpit. [Sahih Bukhari, Vol 6, Book 60, Hadith #274]

You have to be careful of Asabiyya: racism, tribalism, nationalism
-the shaytan almost succeeded in causing the Sahabah to fight because of it

26. THE SHAITAN HAS ABILITY TO USE ASABIYYA TO SPLIT THE UMMAH

-because the rasul said there are 4 things my Ummah will never give up

Abu Malik al-Ashari narrated the Prophet (SAW) said: ”There are four matters of jaahiliyyah that exist among my ummah and they will not give them up: boasting about one’s forefathers, casting aspersions upon people’s lineages, seeking rain by the stars and wailing for the dead.” [Sahih Muslim (Vol. 2 pg. 644) No. 934]

27. WHEN YOU HURT A MUSLIM, YOU HURT OTHER MUSLIMS

-Aisha's best friend cried with her because she was hurt too

...On that day I kept on weeping so much that neither did my tears stop, nor could I sleep. In the morning my parents were with me, and I had wept for two nights and a day without sleeping and with incessant tears till they thought that my liver would burst with weeping. While they were with me and I was weeping, an Ansari woman asked permission to see me. I admitted her and she sat and started weeping with me...[Sahih Bukhari, Vol 6, Book 60, Hadith #274]

28. BEFORE YOU START A CONVERSATION GIVE SALAAMS FIRST

29. BE SLOW TO ACCUSE AND SWIFT TO FORGIVE

30. WHEN YOU ARE IN A CRISIS, SEEK AN AYAH FROM AL-QUR'AN TO GUIDE YOU

-when Aisha was in crises she quoted an ayah from the Qur'an
-she said I will say what the father of Yusuf (AS) said

And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that which you assert." (Yusuf 12:18)

...'Aisha said, "By Allah, I find no example for my case except that of Joseph's father (when he said), 'So (for me) patience is most fitting.' " Then Allah revealed the ten Verses: "Verily those who spread the slander are a gang amongst you..." (24.11) [Sahih Bukhari, Vol 6, Book 60, Hadith #212]

-'patience is most befitting for me', this proves her scholasticism
-she quoted an ayah then put her trust in Allah
-this is what you should do

31. NO ONE CAN HELP US EXCEPT ALLAH TALA; PUT YOUR TRUST IN HIM

So verily, with the hardship, there is relief, (Ash-Sharh 94:5)

32. THE RASOOL (SAW) HAD EMOTIONS LIKE EVERYONE ELSE

33. SOMETIMES DELAYING A MATTER IS A WISE THING TO DO

-some of us will be a hand's length from paradise but will enter hell

On the authority of 'Abdullah ibn Mas'ud (RA), who said: The Messenger of Allah (ﷺ) narrated to us: By Allah, other than whom there is no god, verily one of you behaves like the people of Paradise until there is but an arm's length between him and it, and that which is written overtakes him and so he behaves like the people of the Hell-fire and thus he enters it; and one of you behaves like the people of Hell-fire until there is but an arm's length between him and it, and that which has been written overtakes him and so he behaves like the people of Paradise and thus he enters it. [al-Bukhari (6594) and Muslim (2643)]

34. OUR TAQWAH WILL SAVES US FROM CALAMITY AND CATASTROPHE

Aisha further said: Allah's Apostle ﷺ also asked Zainab bint Jaysh about my case. He said, "O Zainab! What have you seen?" She replied, "O Allah's Apostle! I protect my hearing and my sight (by refraining from telling lies). I

know nothing but good (about Aisha)." Of all the wives of Allah's Apostle, it was Zainab who aspired to receive from him the same favor as I used to receive, yet, Allah saved her (from telling lies) because of her piety. But her sister, Hamna, kept on fighting on her behalf so she was destroyed as were those who invented and spread the slander. [Sahih Bukhari, Vol 6, Book 60, Hadith #274]

-this is important for Muslim women, they think polygamy is a war
-and the women of today would jump to slander their co-wife
-because they live in darul harb, you need to live in darul Islam

We need to teach the lives of the prophet's wives
-so the women of today can learn taqwa

35. POLYGAMY IS NOT WAR

-women come to relationships to break up the man from his first wife
-but polygamy is not war

36. DO NOT INTERFERE IN THE AFFAIRS OF OTHERS

-Hamnah bint Jash thought if she got Aisha out of the way
-the affection of the prophet will go to her sister, Zainab bint Jash
-but she did not ask anybody to fight battles for her because polygamy is not war

On the authority of Abu Hurairah, who said: The Messenger of Allah said "A sign of one's excellence in his Islam, is ignoring what does not concern him." [Tirmidhi 2318, Ibn e Majah 3976, Ahmed 1737, Al-Muwatta 1604]

-a woman cooked for a co-wife because she gave birth
-this would not happen in darul harb, they will poison her
-this is what darul harb causes

37. SOMETIMES REVELATIONS COME DOWN IN PIECE MEAL

-to solve problems that the prophet encountered
-just like when Aisha was slandered
-the prophet did not know what to do
-until Allah revealed the ayah

Verily! Those who brought forth the slander (against 'Aishah the wife of the Prophet SAW) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. (An-Nur 24:11)

38. WHEN ALLAH TALA LOVES YOU, HE TESTS YOU

-the bigger the love the bigger the test

Anas (RA) reported that the Prophet (ﷺ) said, "A mighty reward is associated with a large affliction. Indeed, when Allah loves a people, He afflicts them in

trial. Thus, he who is pleased, for him is (His) pleasure, and as for him who is angry, for him is displeasure." [Tirmidhi 2396, Ibn e Majah 4031]

Mus'ab ibn Sa'd reported on the authority of his father (Sad [RA]) that he asked, "O Messenger of Allah ﷺ, which people will face trials most?" He said, "The Prophets, then the likes, then the likes. A man is tried according to his religion. If he is firm on his religion then the trial is severe and if he is soft in observing his religions then he is tried according to his religion. Then, the trial does not remove from the slave till he walks over earth having no sin on him." [Tirmidhi 2398, Ibn e Majah 4023, Ahmed 1607]

39. A HYPOCRITE LIKES TO SLANDER A BELIEVER

-whenever this happens there is no point in forgiving him
-because the prophet did not forgive them
-they like to slander people because they are jealous of your deen and they have no character
-they also steal the money of the believers and you are to expose them

40. THERE ARE TIMES WHEN WE MUST BE PURIFIED

41. IT IS IMPOSSIBLE TO PURIFY A MUNAFIQH

-this is why the prophet did not flog them, but he flogged the believer's instead
-leave the munafiq to Allah

42. A GOOD FRIEND DOES NOT KICK YOU WHEN YOU ARE DOWN

-when Aisha was slandered one of her best friends was crying with her
-giving her moral support

(THE TREATY OF HUDAIBIYA)

-the battle of Badr took place two years after the hijrah
-and battle of Uhud three years after
-the battle of the ditch five years after
-battle of Banu mustalliq six years after the hijrah
-and so is the treaty of hudaibiya

The rasul (ﷺ) saw in a dream his Sahabah were shaving their hairs and went for Umrah
-when he woke up he told the Sahabah
-they were very happy because they missed Makkah
-and they know the dreams of Prophets have to come to pass
-so the news was exciting for them

So the prophet set out from Medina to Makkah for Umrah
-but the hypocrites did not go
-they said the prophet is mad and Abu Sufyan is going to massacre them
-because they are not armed

How can they arm themselves?
-they left for Umrah only and you are not allowed to fight in Makkah
-they had intentions to perform Umrah only

1,400 Sahabah set out with the prophet and when Quraish found out
-they tried to stop the prophet and his companions
-even though they knew they left for Umrah
-but they did not want 1,400 Muslims to enter Makkah
-this would give rise to Islam in Makkah
-and they thought the people will look low upon them
-because of the pride of jahiliyyah they decided to stop them
-even though they came with peaceful purposes

They camped at Hudaibiya
-and the Prophet (ﷺ) chose Umar to go and negotiate with Makkah
-but he declined saying he hates Quraish and they hate him
-and his tribe is not a strong one in Makkah
-so he suggested for the prophet to choose Uthman

So the prophet allowed Uthman to go, he got delayed in Makkah for some reason
-and then a rumour started to spill, that Uthman was killed by Quraish

When this happened, the Prophet and the Sahabah took an oath of allegiance
-underneath the tree

Indeed, Allah was pleased with the believers when they gave their Bai'a (pledge) to you (O Muhammad (ﷺ)) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquility) upon them, and He rewarded them with a near victory, (Al-Fath 48:18)

-the oath was to die to avenge for the death of Uthman
-and Allah revealed the ayah above about this oath

Allah was pleased with the people under the tree
-and He said He brought down tranquility in their hearts

Why was Allah pleased with them?
-it proves the sacredness of the Islamic brotherhood and sisterhood

Narrated by An-Nu'man bin Bashir: The Prophet (ﷺ) said: "The likeness of the believers in their mutual love, mercy and compassion is that of one body; when one part of it suffers, the rest of the body joins it in staying awake and suffering fever." [Al-Bukhaari (6011) and Muslim (2586)]

-and this is because the Muslims are like one body
-so Allah said He was pleased with them

The way Muslims are behaving today
-in which Muslims are massacred and they sit down or change the channel not to watch it
-this is not the Sunnah

At Hudaibiya there was a well that had dried up
-the Prophet threw a stone in it and it became full with water

Rain also fell at Hudaibiya
-and the prophet said a hadith qudsi
-about the people believing stars cause the rain

The Prophet (ﷺ) said all the 1,400 people under the tree are in paradise

Jabir (RA) reported that Allah's Messenger (ﷺ) said, "None of those who swore allegiance under the tree will enter Hell." [Musnad Ahmad (3/350) No. 14820, Sunan Abu Dawud (2/624) No. 4653, Sunan Tirmidhi (5/695) No. 3860, Abu Eesa al-Tirmidhi said: this hadith is Hasan Sahih]

When Uthman was in Makkah, Abu Sufyan offered him to make tawaf
-but he did not accept and said he will never make tawaf before the messenger of Allah
-while Uthman was in Makkah

Muhammad bin Ishaq bin Yasar said in his book on Sirah: "The Messenger of Allah beckoned `Umar bin Al-Khattab in order to send him to Makkah, so that he could inform the chiefs of Quraysh of the Prophet's intent (to perform `Umrah at Makkah). `Umar said, `O Allah's Messenger! I fear the Quraysh for my being. There are no longer any chiefs from the tribe of Bani `Adi bin Ka`b remaining in Makkah who would protect me, in addition, the Quraysh know my enmity and harshness against them. However, I could tell you about a man who is mightier than I in Makkah: `Uthman bin `Affan. We should send him to Abu Sufyan and the chiefs of the Quraysh informing them that you did not

come to fight them, but to visit this House and to honor its holiness.' `Uthman left to Makkah. He met Aban bin Sa`id bin Al-`As upon entering Makkah or just before that. As a result, Aban took `Uthman with him and extended his protection to him so he could deliver the message of Allah's Messenger. `Uthman indeed went to Abu Sufyan and the chiefs of Quraysh and imparted the Prophet's message that he was sent with. When `Uthman finished delivering the Prophet's message to them they said to him, `If you wish, you can perform Tawaf around the House.' `Uthman replied, `I would not do that before the Messenger of Allah gets the chance to perform Tawaf around it.' So the Quraysh kept `Uthman waiting in Makkah. However, the Messenger of Allah and the Muslims were told that `Uthman had been killed." [Tafsir Ibn Kathir, Volume 9, page 134]

-some Sahabah said Uthman was making tawaf while they were stopped
-but the prophet said wallahi Uthman will never do tawaf before me

Not every offer is good
-there are two types of offers
1. Praiseworthy
2. Blameworthy

When Abu Sufyan made the offer, he was practicing divide and rule
-it is just like when the colonial powers colonized African countries
-they gave privileges to one tribe and denied the other
-and this later cause division and tribal wars

So Uthman knew the offer had no sincerity, so he refused it
-this is why it is important to study the sealed nectar
-because the hearts of the kuffaar are alike
-as Allah said;

And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty. (Al-Baqarah 2:118)

Quraish sent Suhail ibn Amr to negotiate with the Prophet (ﷺ)
-it was surprising that Quraish stopped the Muslims who came with no weapons
-so why did they stop them even though they had this knowledge?
-the answer is they did it all in the name of pride
-they did not want to look like an easy push-over in the eyes of the Arabs

THE 5 POINTS OF THE TREATY OF HUDAIBIYA

1. The Muslims shall return this time and come back next year, but they shall not stay in Makkah for more than three days.
-this was to insult the Muslims
-and the Sahabah said to the prophet you told us we would enter Makkah
-and the rasul replied that he did not tell them this year

2. They shall not come back armed but can bring with them swords only sheathed in scabbards and these shall be kept in bags.

3. War activities shall be suspended for ten years, during which both parties will live in full security and neither will raise sword against the other.

4. If anyone from Quraish goes over to Muhammad [ﷺ] without his guardian's permission, he should be sent back to Quraish, but should any of Muhammad's followers return to Quraish, he shall not be sent back.

-this caused the Muslims to be very upset as well

5. Whosoever wishes to join Muhammad [ﷺ], or enter into treaty with him, should have the liberty to do so; and likewise whosoever wishes to join Quraish, or enter into treaty with them, should be allowed to do so.

-Banu Bakr joined Quraish
-Banu Khuza'a joined the prophet

Some dispute arose with regard to the preamble. For example, when the agreement was to be committed to writing, 'Ali bin Abi Talib, who acted as a scribe began with the words: Bismillâh ir-Rahman ir-Raheem, i.e., "In the Name of Allâh, the Most Beneficent, the Most Merciful" but the Makkan plenipotentiary, Suhail bin 'Amr declared that he knew nothing about Ar-Rahman and insisted upon the customary formula Bi-ismika Allâhumma, i.e., "In Your Name, O Allâh!" The Muslims grumbled with uneasiness but the Prophet [ﷺ] agreed. He then went on to dictate, "This is what Muhammad, the Messenger of Allâh has agreed to with Suhail bin 'Amr." Upon this Suhail again protested: "Had we acknowledged you as Prophet, we would not have debarred you from the Sacred House, nor fought against you. Write your own name and the name of your father." The Muslims grumbled as before and refused to consent to the change. The Prophet [ﷺ], however, in the larger interest of Islam, attached no importance to such an insignificant detail, erased the words himself, and dictated instead: "Muhammad, the son of 'Abdullah." Soon after this treaty, Khuza'a clan, a former ally of Banu Hashim, joined the ranks of Muhammad [ﷺ], and Banu Bakr sided with Quraish.

When the rasul was drafting up the treaty Ali ibn Abi Talib was the scribe
-at the top of the treaty he wrote Bismillahir Rahmanir Raheem
-but they asked Ali to write only Bismillah because the other two are new gods
-But if you know there is only one God, why do you worship all those idols? what a hypocrisy
-all the 360 idols in the kaabah, this shows every kaafir is a hypocrite

Narrated By Al-Bara bin 'Azib: When Allah's Apostle ﷺ concluded a peace treaty with the people of Hudaibiya, Ali bin Abu Talib wrote the document and he mentioned in it, "Muhammad, Allah's Apostle." The pagans said, "Don't write: 'Muhammad, Allah's Apostle', for if you were an apostle we would not fight with you." Allah's Apostle ﷺ asked Ali to rub it out, but Ali said, "I will not

be the person to rub it out." Allah's Apostle ﷺ rubbed it out and made peace with them on the condition that the Prophet and his companions would enter Mecca and stay there for three days, and those they would enter with their weapons in cases. [Sahih Bukhari, Vol 3, Book 49, Hadith #862]

Suhail also asked Ali to scratch out rasulullah because they do not accept him as that
-and if they had accepted him they would not have fought him
-or prevented him from entering Makkah today
-the prophet asked Ali to scratch it out, but he refused
-the prophet himself had to scratch it out
-the prophet then turned to him and said one day you will be forced to scratch out your title

When Ali and Mua'wiyya fought
-Amr ibn Al As said we do not accept Ali as Ameerul Mu'mineen, so scratch it out
-and so the saying of the prophet came to pass exactly as he said it

When the rasul (ﷺ) signed the treaty
-Abu Jandal wanted to join the Muslims, he was the son of Suhail ibn Amr the envoy of Quraish
-his own son wanted to migrate to Medina, but Suhail said send back my son to me
-because you just signed the treaty

Some women also embraced Islam in Makkah and they wanted to live in darul Islam
-they had taqwa to want to leave darul harb
-living in darul harb turns you into a low life scum

The kuffaar shouted 'send them back', 'remember the treaty'
-Allah then revealed;

O you who believe! When believing women come to you as emigrants, examine them, Allah knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give the disbelievers that (amount of money) which they have spent [as their Mahr] to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers, etc.) ask back for that which they have spent. That is the Judgment of Allah. He judges between you. And Allah is All-Knowing, All-Wise. (Al-Mumtahinah 60:10)

So the Prophet said to Quraish I cannot disobey Allah
-and so I cannot send these Muslim women back
-because these women are not lawful to the kaafir men, so he kept these women

Abu Baseer took Shahadah and tried to migrate to Medina, Quraish sent 2 men to capture him
-but he killed one of the men and escaped, he refused to return to Makkah
-but was not also allowed in Medina

So he encamped in the outskirts of Medina in no man's land
-he is neither in Makkah nor in Medina
-he left Makkah and the treaty said he cannot be in Medina
-so he encamped there and robbed every caravan of Quraish passing by
-the number grew and developed a colony
-of people who never wanted to stay in Makkah and are not allowed in Medina

The pagans of Makkah went to Medina to beg the prophet to remove that part of the treaty
-and so they said anyone who wants to leave Makkah for Medina take them in
-to stop the colony that is robbing all their caravans
-so Allah disgraced the kuffaar
-they thought they were oppressing the Muslims by adding that in the treaty
-but they did not for see Abu Baseer
-he became a citizen of his own colony and robbed their caravans
-so much so they had to beg the prophet to change that part of it
-so the treaty backfired on them

And they (disbelievers) plotted [to kill 'Iesa (Jesus)], and Allah planned too. And Allah is the Best of the planners. (Aali Imran 3:54)

Surah 60:10 is the ayah used to say Muslim girls cannot marry kaafir men, this marriage is baatil
-and the woman is living in zina and all the kids are illegitimate
-the women who marry kaafir men are feminist, who have no regard for Qur'an
-they are Mu'tazila and secularist
-Allah revealed Surah 48 when the treaty was signed

Verily, We have given you (O Muhammad ﷺ) a manifest victory. (Al-Fath 48:1)

-Allah classified it as a victory, why?
-even though the Sahabah were grumbling
-and Umar complained to the prophet and Abu Bakr about the treaty
-but he became embarrassed when he asked those questions
-and so he never gave up giving charity and performing extra Salah
-because he stood up to the prophet at Hudaibiya

The treaty itself was the victory, why? because too many warfronts is not wise
-and the Prophet said do not wish to face the kuffaar
-but if you meet them stand up to fight

Narrated By Salim Abu An-Nadr: (The freed slave of 'Umar bin 'Ubaidullah) I was Umar's clerk. Once Abdullah bin Abi Aufa wrote a letter to 'Umar when he proceeded to Al-Haruriya. I read in it that Allah's Apostle in one of his military

expeditions against the enemy, waited till the sun declined and then he got up amongst the people saying, "O people! Do not wish to meet the enemy, and ask Allah for safety, but when you face the enemy, be patient, and remember that Paradise is under the shades of swords." Then he said, "O Allah, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the clans, defeat them, and grant us victory over them." [Sahih Bukhari, Vol 4, Book 52, Hadith #266A]

Opening too many war-fronts is not wise
-but Hitler, Napoleon and Bush did exactly that
-and so they suffered the consequences
-the American economy is crumbling

The army generals were shocked as to how America can take up all those countries
-and so their army is stressed and they commit suicide and suffer from PTSD

So Allah said when the prophet signed the treaty, that is victory
-because no war for 10 years means he can take care of the Jews
-but the Sahabah could not understand this, it was above their heads

They complained about Muslims not being returned if they leave Medina
-but if you prefer to go to darul harb then we do not need you
-how can you leave darul Islam for darul harb? go we do not need you

They also complained about the Prophet scratching out his title and so what
-Allah said;

By the forenoon (after sun-rise); (Ad-Duha 93:1)

And by the night when it is still (or darkens); (Ad-Duha 93:2)

Your Lord (O Muhammad (Peace be upon him)) has neither forsaken you nor hated you. (Ad-Duha 93:3)

And indeed the Hereafter is better for you than the present (life of this world). (Ad-Duha 93:4)

And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased. (Ad-Duha 93:5)

-He promised the prophet victory and satisfaction before his death
-so why worry about his title being scratched?
-e.g., it is like graduating from Harvard or Oxford as a doctor
-and some ignoramus says: 'you are not a doctor'
-why will this offend you?
-this is why the prophet did not mind scratching out his title

The Jews of Khaibar were removed during this time
-he removed a bone in his throat and this is why it is a victory

Indeed, Allah was pleased with the believers when they gave their Bai'a (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquility) upon them, and He rewarded them with a near victory, (Al-Fath 48:18)

And abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise. (Al-Fath 48:19)

Allah said you the Muslims will get a lot of Ghanima (booty) from the battle with the Jews
-when the hypocrites knew the prophet was going to Khaibar, they said they want to join
-but the prophet denied them this, saying only the people at the treaty will go
-the hypocrites said the prophet is refusing them
-because he does not want them to have the booty
-the rasul said I cannot change the speech of Allah

When he returned with the treaty
-it proves that the Muslims became a force to be reckoned with
-anytime you are invited to negotiate by the kuffaar it means you are a force to be reckoned with
-just like the kuffaar are desperate to talk to Taliban
-this proves they are a force to be reckoned with

So when the treaty was signed it meant Islam had become a force to be reckoned with
-the Muslims left with no weapons and yet the kuffaar went into a treaty with them
-a person goes into a treaty with you because you are somebody and significant
-this is why Allah called it a victory

Umm Salama (RA) was with the Prophet
-he asked the Sahabah to shave their heads but the refused
-the prophet went to his wife, his face red
-but Umm Salama told him you shave your hair first and they will obey
-he did as was advised and that saved the Ummah

When the peace treaty had been concluded, the Prophet [ﷺ] ordered his Companions to slaughter their sacrificial animals, but they were too depressed to do that. The Prophet [ﷺ] gave instructions in this regard three times but with negative response. He told his wife Umm Salamah about this attitude of his Companions. She advised that he himself take the initiative, slaughter his animal and have his head shaved. Seeing that, the Muslims, with rended hearts, started to slaughter their animals and shave their heads.

LESSONS FROM THE TREATY OF HUDAIBIYA

1. IT PROVES THAT THE MUSLIMS HAVE BECOME A FORCE TO BE

RECKONED WITH

2. KUFFAAR HATE TO APPEAR WEAK IN FRONT OF MUSLIMS

3. KUFFAAR TRY TO DIVIDE AND RULE AT ALL TIMES
-this is why they offered Uthman to make tawaf
-but his taqwa caused him to reject it

4. THE BROTHERHOOD OF THE MUSLIMS IS SACRED AND STRONG
-and this is why the Sahabah gave their oath to die

Narrated By Yazid bin Ubaid: Salama said, "I gave the Pledge of allegiance (Al-Ridwan) to Allah's Apostle and then I moved to the shade of a tree. When the number of people around the Prophet diminished, he said, 'O Ibn Al-Akwa ! Will you not give to me the pledge of Allegiance?' I replied, 'O Allah's Apostle! I have already given to you the pledge of Allegiance.' He said, 'Do it again.' So I gave the pledge of allegiance for the second time." I asked 'O Abu Muslim! For what did you give he pledge of Allegiance on that day?" He replied, "We gave the pledge of Allegiance for death." [Sahih Bukhari, Vol 4, Book 52, Hadith #207]

5. IT IS UNWISE TO OPEN TOO MANY WARFRONTS SIMULTANEOUSLY
-this is why the Prophet signed for 10 years without war
-to focus on the Jews of Khaibar

6. TO OBEY A PIOUS AND WISE WOMAN HAS GREAT BARAKAH
-because the rasul obeyed Umm Salama and her advice saved the day
-the rasul made dua three times for those who shaved and once for those who clipped
-so it is better to shave when you make hajj or Umrah

7. THE SAHABAH HAD GHAIRA (JEALOUSY) FOR THEIR DEEN
-and this is why the treaty was distasteful to them
-a person with no jealousy for his Deen is not affected even if the Qur'an is burnt in front of him

8. THE DREAM OF A PROPHET WILL COME TO PASS AT ALL TIMES
-because the rasul entered Makkah the 2nd year

One man did not stretch out his hands to pledge and he hid behind his red camel
-the Prophet called him to come for him to seek forgiveness for him
-and so he did and he eventually gave his bay'a
-initially he was a hypocrite, but forgiveness was sought for him

Narrated By Al-Miswar bin Makhrama and Marwan: (Whose narrations attest each other) Allah's Apostle set out at the time of Al-Hudaibiya (treaty), and when they proceeded for a distance, he said, "Khalid bin Al-Walid leading the cavalry of Quraish constituting the front of the army, is at a place called Al-Ghamim, so take the way on the right." By Allah, Khalid did not perceive the

arrival of the Muslims till the dust arising from the march of the Muslim army reached him, and then he turned back hurriedly to inform Quraish. The Prophet went on advancing till he reached the Thaniyya (i.e. a mountainous way) through which one would go to them (i.e. people of Quraish). The she-camel of the Prophet sat down. The people tried their best to cause the she-camel to get up but in vain, so they said, "Al-Qaswa' (i.e. the she-camel's name) has become stubborn! Al-Qaswa' has become stubborn!" The Prophet said, "Al-Qaswa' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant." Then he said, "By the Name of Him in Whose Hands my soul is, if they (i.e. the Quraish infidels) ask me anything which will respect the ordinances of Allah, I will grant it to them."

The Prophet then rebuked the she-camel and she got up. The Prophet changed his way till he dismounted at the farthest end of Al-Hudaibiya at a pit (i.e. well) containing a little water which the people used in small amounts, and in a short while the people used up all its water and complained to Allah's Apostle; of thirst. The Prophet took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allah, the water started and continued sprouting out till all the people quenched their thirst and returned with satisfaction. While they were still in that state, Budail bin Warqa-al-Khuza'i came with some persons from his tribe Khuza'a and they were the advisers of Allah's Apostle who would keep no secret from him and were from the people of Tihama. Budail said, "I left Kab bin Luai and 'Amir bin Luai residing at the profuse water of Al-Hudaibiya and they had milch camels (or their women and children) with them, and will wage war against you, and will prevent you from visiting the Kaba." Allah's Apostle said, "We have not come to fight anyone, but to perform the 'Umra. No doubt, the war has weakened Quraish and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (i.e. the 'Arab infidels other than Quraish), and if I have victory over those infidels, Quraish will have the option to embrace Islam as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my Cause till I get killed, but (I am sure) Allah will definitely make His Cause victorious." Budail said, "I will inform them of what you have said." So, he set off till he reached Quraish and said, "We have come from that man (i.e. Muhammad) whom we heard saying something which we will disclose to you if you should like." Some of the fools among Quraish shouted that they were not in need of this information, but the wiser among them said, "Relate what you heard him saying." Budail said, "I heard him saying so-and-so," relating what the Prophet had told him.

Urwa bin Mas'ud got up and said, "O people! Aren't you the sons? They said, "Yes." He added, "Am I not the father?" They said, "Yes." He said, "Do you mistrust me?" They said, "No." He said, "Don't you know that I invited the people of 'Ukaz for your help, and when they refused I brought my relatives and children and those who obeyed me (to help you)?" They said, "Yes." He said, "Well, this man (i.e. the Prophet) has offered you a reasonable proposal, you'd better accept it and allow me to meet him." They said, "You may meet him." So, he went to the Prophet and started talking to him. The Prophet told

him almost the same as he had told Budail. Then Urwa said, "O Muhammad! Won't you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse should happen, (nobody will aid you, for) by Allah, I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone." Hearing that, Abu Bakr abused him and said, "Do you say we would run and leave the Prophet alone?" Urwa said, "Who is that man?" They said, "He is Abu Bakr." Urwa said to Abu Bakr, "By Him in Whose Hands my life is, were it not for the favour which you did to me and which I did not compensate, I would retort on you." Urwa kept on talking to the Prophet and seizing the Prophet's beard as he was talking while Al-Mughira bin Shu'ba was standing near the head of the Prophet, holding a sword and wearing a helmet. Whenever Urwa stretched his hand towards the beard of the Prophet, Al-Mughira would hit his hand with the handle of the sword and say (to Urwa), "Remove your hand from the beard of Allah's Apostle." Urwa raised his head and asked, "Who is that?" The people said, "He is Al-Mughira bin Shu'ba." Urwa said, "O treacherous! Am I not doing my best to prevent evil consequences of your treachery?"

Before embracing Islam Al-Mughira was in the company of some people. He killed them and took their property and came (to Medina) to embrace Islam. The Prophet said (to him, "As regards your Islam, I accept it, but as for the property I do not take anything of it. (As it was taken through treason). Urwa then started looking at the Companions of the Prophet. By Allah, whenever Allah's Apostle spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them they would carry his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. Urwa returned to his people and said, "O people! By Allah, I have been to the kings and to Caesar, Khosrau and An-Najashi, yet I have never seen any of them respected by his courtiers as much as Muhammad is respected by his companions. By Allah, if he spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect." Urwa added, "No doubt, he has presented to you a good reasonable offer, so please accept it." A man from the tribe of Bani Kinana said, "Allow me to go to him," and they allowed him, and when he approached the Prophet and his companions, Allah's Apostle I said, "He is so-and-so who belongs to the tribe that respects the Budn (i.e. camels of the sacrifice). So, bring the Budn in front of him." So, the Budn were brought before him and the people received him while they were reciting Talbiya. When he saw that scene, he said, "Glorified be Allah! It is not fair to prevent these people from visiting the Ka'ba." When he returned to his people, he said, 'I saw the Budn garlanded (with coloured knotted ropes) and marked (with stabs on their backs). I do not think it is advisable to prevent them from visiting the Ka'ba." Another person called Mikraz bin Hafs got up and sought their permission to go to Muhammad, and they allowed him, too. When he approached the Muslims, the Prophet

said, "Here is Mikraz and he is a vicious man." Mikraz started talking to the Prophet and as he was talking, Suhail bin Amr came.

When Suhail bin Amr came, the Prophet said, "Now the matter has become easy." Suhail said to the Prophet "Please conclude a peace treaty with us." So, the Prophet called the clerk and said to him, "Write: By the Name of Allah, the most Beneficent, and the most Merciful." Suhail said, "As for 'Beneficent,' by Allah, I do not know what it means. So write: By Your Name O Allah, as you used to write previously." The Muslims said, "By Allah, we will not write except: By the Name of Allah, the most Beneficent, and the most Merciful." The Prophet said, "Write: By Your Name O Allah." Then he dictated, "This is the peace treaty which Muhammad, Allah's Apostle has concluded." Suhail said, "By Allah, if we knew that you are Allah's Apostle we would not prevent you from visiting the Kaba, and would not fight with you. So, write: "Muhammad bin Abdullah." The Prophet said, "By Allah! I am Apostle of Allah even if you people do not believe me. Write: Muhammad bin Abdullah." (Az-Zuhri said, "The Prophet accepted all those things, as he had already said that he would accept everything they would demand if it respects the ordinance of Allah, (i.e. by letting him and his companions perform 'Umra.)" The Prophet said to Suhail, "On the condition that you allow us to visit the House (i.e. Ka'ba) so that we may perform Tawaf around it." Suhail said, "By Allah, we will not (allow you this year) so as not to give chance to the 'Arabs to say that we have yielded to you, but we will allow you next year." So, the Prophet got that written.

Then Suhail said, "We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion." The Muslims said, "Glorified be Allah! How will such a person be returned to the pagans after he has become a Muslim? While they were in this state Abu- Jandal bin Suhail bin 'Amr came from the valley of Mecca staggering with his fetters and fell down amongst the Muslims. Suhail said, "O Muhammad! This is the very first term with which we make peace with you, i.e. you shall return Abu Jandal to me." The Prophet said, "The peace treaty has not been written yet." Suhail said, "I will never allow you to keep him." The Prophet said, "Yes, do." He said, "I won't do.: Mikraz said, "We allow you (to keep him)." Abu Jandal said, "O Muslims! Will I be returned to the pagans though I have come as a Muslim? Don't you see how much I have suffered?"

Abu Jandal had been tortured severely for the Cause of Allah. Umar bin Al-Khattab said, "I went to the Prophet and said, 'Aren't you truly the Apostle of Allah?' The Prophet said, 'Yes, indeed.' I said, 'Is not our Cause just and the cause of the enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'I am Allah's Apostle and I do not disobey Him, and He will make me victorious.' I said, 'Didn't you tell us that we would go to the Ka'ba and perform Tawaf around it?' He said, 'Yes, but did I tell you that we would visit the Ka'ba this year?' I said, 'No.' He said, 'So you will visit it and perform Tawaf around it?' " Umar further said, "I went to Abu Bakr and said, 'O Abu Bakr! Isn't he truly Allah's Prophet?' He replied, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'Indeed, he is Allah's Apostle and he does not disobey his Lord, and He will make him victorious.

Adhere to him as, by Allah, he is on the right.' I said, 'Was he not telling us that we would go to the Kaba and perform Tawaf around it?' He said, 'Yes, but did he tell you that you would go to the Ka'ba this year?' I said, 'No.' He said, "You will go to Ka'ba and perform Tawaf around it." (Az-Zuhri said, " 'Umar said, 'I performed many good deeds as expiation for the improper questions I asked them.'")

When the writing of the peace treaty was concluded, Allah's Apostle said to his companions, "Get up and' slaughter your sacrifices and get your head shaved." By Allah none of them got up, and the Prophet repeated his order thrice. When none of them got up, he left them and went to Um Salama and told her of the people's attitudes towards him. Um Salama said, "O the Prophet of Allah! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the Prophet went out and did not talk to anyone of them till he did that, i.e. slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other. Then some believing women came (to the Prophet); and Allah revealed the following Divine Verses:

"O you who believe, when the believing women come to you as emigrants examine them..." (60.10)

Umar then divorced two wives of his who were infidels. Later on Muawiya bin Abu Sufyan married one of them, and Safwan bin Umaya married the other. When the Prophet returned to Medina, Abu Basir, a new Muslim convert from Quraish came to him. The Infidels sent in his pursuit two men who said (to the Prophet), "Abide by the promise you gave us." So, the Prophet handed him over to them. They took him out (of the City) till they reached Dhul-Hulaifa where they dismounted to eat some dates they had with them. Abu Basir said to one of them, "By Allah, O so-and-so, I see you have a fine sword." The other drew it out (of the scabbard) and said, "By Allah, it is very fine and I have tried it many times." Abu Bair said, "Let me have a look at it."

When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Medina and entered the Mosque running. When Allah's Apostle saw him he said, "This man appears to have been frightened." When he reached the Prophet he said, "My companion has been murdered and I would have been murdered too." Abu Basir came and said, "O Allah's Apostle, by Allah, Allah has made you fulfill your obligations by your returning me to them (i.e. the Infidels), but Allah has saved me from them." The Prophet said, "Woe to his mother! what excellent war kindler he would be, should he only have supporters." When Abu Basir heard that he understood that the Prophet would return him to them again, so he set off till he reached the seashore. Abu Jandal bin Suhail got himself released from them (i.e. infidels) and joined Abu Basir. So, whenever a man from Quraish embraced Islam he would follow Abu Basir till they formed a strong group. By Allah, whenever they heard about a caravan of Quraish heading towards Sham, they stopped it and attacked and killed them (i.e. infidels) and took their properties. The people of Quraish sent a message to the Prophet requesting him for the Sake of Allah and Kith and kin to send for (i.e. Abu Basir and his companions) promising that whoever (amongst them) came to the Prophet would be secure. So the Prophet sent for

them (i.e. Abu Basir's companions) and Allah I revealed the following Divine Verses:
"And it is He Who Has withheld their hands from you and your hands From them in the midst of Mecca, After He made you the victorious over them... the unbelievers had pride and haughtiness, in their hearts... the pride and haughtiness of the time of ignorance." (48.24-26) And their pride and haughtiness was that they did not confess (write in the treaty) that he (i.e. Muhammad) was the Prophet of Allah and refused to write: "In the Name of Allah, the most Beneficent, the Most Merciful," and prevented the Mushriks from visiting the Ka'ba.

Narrated Az-Zuhri: Urwa said, "'Aisha told me that Allah's Apostle used to examine the women emigrants. We have been told also that when Allah revealed the order that the Muslims should return to the pagans what they had spent on their wives who emigrated (after embracing Islam) and that the Mushriks should not. keep unbelieving women as their wives, 'Umar divorced two of his wives, Qariba, the daughter of Abu Urhaiya and the daughter of Jarwal Al-Khuza'i. Later on Mu'awlya married Qariba and Abu Jahm married the other."

When the pagans refused to pay what the Muslims had spent on their wives, Allah revealed: "And if any of your wives have gone from you to the unbelievers and you have an accession (By the coming over of a woman from the other side) (Then pay to those whose wives have gone) The equivalent of what they had spent (On their Mahr)." (60.11)

So, Allah ordered that the Muslim whose wife, has gone, should be given, as a compensation of the Mahr he had given to his wife, from the Mahr of the wives of the pagans who had emigrated deserting their husbands.

We do not know any of the women emigrants who deserted Islam after embracing it. We have also been told that Abu Basir bin Asid Ath-Thaqafi came to the Prophet as a Muslim emigrant during the truce. Al-Akhnas bin Shariq wrote to the Prophet requesting him to return Abu Basir. [Sahih Bukhari, Vol 3, Book 50, Hadith #891]

(THE CONQUEST OF KHAIBAR)

The rasul (ﷺ) signed the treaty of Hudaibiya with Quraish in the 6th year of hijra
-and one of the points was, no war for 10 years
-this freed up the Muslims to use the opportunity to give Dawah
-both in the Arabian Peninsula and beyond

So the prophet wrote a letter to the Negus of Ethiopia
-he embraced Islam because when he died the Prophet prayed Salatul Ghaib on him
-funeral Salah for someone who died far away

The Prophet also wrote to Mukawkas the vicegerent of Egypt
-he wrote a short letter to him
-and it is not the Sunnah to give long khutbah

Letter to the Vicegerent of Egypt, called Muqawqas

"In the Name of Allâh, the Most Beneficent, the Most Merciful. From Muhammad slave of Allâh and His Messenger to Muqawqas, vicegerent of Egypt. Peace be upon him who follows true guidance. Thereafter, I invite you to accept Islam. Therefore, if you want security, accept Islam. If you accept Islam, Allâh, the Sublime, shall reward you doubly. But if you refuse to do so, you will bear the burden of the transgression of all the Copts."

Mukawkas replied that he understood the letter
-and he knows the coming of the prophet is due
-but he always thought he would come from Syria
-he did not say whether he will accept Islam or not
-but sent the prophet 2 maids called right- hand possess

"In the Name of Allâh, the Most Beneficent, the Most Merciful. From Muqawqas to Muhammad bin ‘Abdullah. Peace be upon you. I have read your letter and understood its contents, and what you are calling for. I already know that the coming of a Prophet is still due, but I used to believe he would be born in Syria. I am sending you as presents two maids, who come from noble Coptic families; clothing and a steed for riding on. Peace be upon you."

The presents were accepted
-and Maria was taken by the Prophet (ﷺ) and Sireen taken to Hassan ibn Thabit, the poet
-they both gave birth to sons and Maria gave birth to Ibrahim

The Prophet (ﷺ) did not marry Maria, she remained a concubine
-and so those who say you have to marry your concubine are modernists
-Allah said you are allowed to go to bed with your wife or right- hand possess

Successful indeed are the believers. (1) Those who offer their Salat (prayers) with all solemnity and full submissiveness. (2) And those who turn away from

Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden). (3) And those who pay the Zakat. (4) And those who guard their chastity (i.e. private parts, from illegal sexual acts) (5) Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame;(6) (Al-Mu'minun 23:1-6)

Maria was not captured in the battlefield
-so you can buy a right- hand posses from an auction

YOU CAN OBTAIN RIGHT-HAND POSSESS BY:

1. CAPTURED AT A BATTLEFIELD

2. BOUGHT AT AN AUCTION

3. GIVEN TO YOU AS, A GIFT

The other person the prophet sent a letter to was Caesar; king of Rome

The Envoy to Caesar, King of Rome

"In the Name of Allâh, the Most Beneficent, and the Most Merciful. From Muhammad, the slave of Allâh and His Messenger to Hercules, king of the Byzantines. Blessed are those who follow true guidance. I invite you to embrace Islam so that you may live in security. If you come within the fold of Islam, Allâh will give you double reward, but in case you turn your back upon it, then the burden of the sins of all your people shall fall on your shoulders.

-a very short letter because the rasul (ﷺ) did not like writing long letters

Abu Sufyan was in Rome at the time trading
-so the king asked the Arabs to come to his palace
-he asked for the closest one to Muhammad (ﷺ)
-Abu Sufyan said I am and he was not Muslim yet, so why did he step forward?
-this is because the prophet was married to his daughter, Umm Habiba
-so he was his father- in- law

Al-Bukhâri, on the authority of Ibn Abbas, narrated that Hercules sent for Abu Sufyan and his companions, who happened to be trading in Ash-Sham, Jerusalem. That was during the truce that had been concluded between the polytheists of Quraish and the Messenger of Allâh [(ﷺ)]. Hercules, seated amongst his chiefs of staff, asked, "Who amongst you is the nearest relative to the man who claims to be a Prophet (ﷺ)?" "I (Abu Sufyan) replied: 'I am the nearest relative to him from amongst the group.' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). 'Tell them (i.e. Abu Sufyan's companions) that I am going to ask him (i.e. Abu Sufyan) regarding that men who claims to be a Prophet. So if he tells a lie, they should contradict him (instantly)'. By Allâh had I not been afraid that my companions would consider me a liar, I would have told lies", Abu Sufyan later said. Abu Sufyan's testimony went as follows:

"Muhammad descends from a noble family. No one of his family happened to assume kingship. His followers are those deemed weak with numbers ever growing. He neither tells lies nor betrays others, we fight him and he fights us but with alternate victory. He bids people to worship Allâh Alone with no associate, and abandon our fathers' beliefs. He orders us to observe prayer, honesty, and abstinence and maintain strong family ties." "Hercules, on hearing this testimony, turned to his translator bidding him to communicate to us his following impression which reveals full conviction in the truthfulness of Muhammad's Prophet hood: 'I fully realize that Prophets come from noble families; he does not affect any previous example of Prophet hood. Since none of his ancestors was a monarch, we cannot then allege that he is a man trying to reclaim his father's monarchy. So long as he does not tell lies to people, he is for the more reason, immune to telling lies as regards Allâh. Concerning his followers being those deemed weak with numbers ever growing, it is something that goes in agreement with questions of Faith until this latter assumes its full dimensions geographically and demographically. I have understood that no instance of apostasy has yet appeared among his followers and this points to the bliss of Faith that finds its abode in the human heart. Betrayal, as I see, is alien to him because real Prophets (ﷺ) hold betrayal in abhorrence. Bidding worship of Allâh with no associates, observance of prayer, honesty and abstinence and prohibition of paganism are traits bound to subject to him all my possessions. I have already known that a Prophet (ﷺ) must arise but it has never occurred to me that he will be an Arab from among you. If I was sure I would be faithful to him, I might hope to meet him, and if I were with him, I would wash his feet.' Hercules then requested that the Prophet's letter be read. The observations of the emperor and finally the definite and clear-cut exposition of the Islamic message could not but create a tense atmosphere amongst the clergy present at the court. We were ordered to go out." Abu Sufyan said, "While coming out, I said to my companions, 'The matter of Ibn Abi Kabshah (i.e. Muhammad [(ﷺ)]) has become so prominent that even the king of Banu Al- Asfar (i.e. the Romans) is afraid of him.' So I continued to believe that Allâh's Messenger [(ﷺ)] would be victorious, till Allâh made me embrace Islam." The king did not embrace Islam — for it was differently ordained. However, the Muslim envoy was returned to Medina with the felicitations of the emperor.

The Prophet was so wise he married the daughter of Abu Sufyan
-and this made his heart soften towards Islam, it is insanity to fight Islam
-because even the king said he would have washed the feet of the prophet
-so you have to go along the tide not against it

On his way back to Medina, Dihyah Al- Kalbi was intercepted by people from Judham tribe in Hasmi, who looted the presents sent to the Prophet [(ﷺ)]. Zaid bin Haritha at the head of five hundred men was dispatched to that spot, inflicted heavy losses on those people and captured 1000 camels, 5000 of their cattle and a hundred women and boys. The chief of Judham who had embraced Islam filed a complaint with the Prophet, who gave a positive response to the former's protest, and ordered that all the spoils and captives be returned.

The king of Persia also received a letter from the Prophet (ﷺ)
-he invited him to accept the religion of Allah

A Letter to Chosroes, Emperor of Persia

"In the Name of Allâh, the Most Beneficent, and the Most Merciful. From Muhammad, the Messenger of Allâh to Chosroes, king of Persia. Peace be upon him who follows true guidance, believes in Allâh and His Messenger and testifies that there is no god but Allâh Alone with no associate, and that Muhammad is His slave and Messenger. I invite you to accept the religion of Allâh. I am the Messenger of Allâh sent to all people in order that I may infuse fear of Allâh in every living person, and that the charge may be proved against those who reject the Truth. Accept Islam as your religion so that you may live in security, otherwise, you will be responsible for all the sins of the Magians."

What was his attitude when he received the letter?

'Abdullah bin Hudhafa As- Sahmi was chosen to carry the letter. This envoy carried it to the king of Bahrain but we do not know yet if the latter dispatched to Chosroes by one of his men or chose 'Abdullah himself. The proud monarch was enraged by the style of the letter as the name of the Prophet [(ﷺ)] had been put above his own name. He tore the letter into shreds and forthwith dictated a command to his viceroy in Yemen to send a couple of troopers to arrest the Prophet (ﷺ) and bring him to his presence. The governor, Bazan by name, immediately sent two men to Medina for the purpose. As soon as the men reached Medina, the Prophet [(ﷺ)] was informed by a Divine Revelation that Pervez, the emperor of Persia, had been murdered by his son. The Prophet [(ﷺ)] disclosed to them the news and they were stunned. He added asking them to tell their new monarch that Islam would prevail everywhere and outstrip the sovereignty of Chosroes himself. They hurried back to Bazan and communicated to him what they heard. Meanwhile, Sherweh, the new monarch sent a letter to Bazan confirming the news and bidding him to stop any procedures as regards the Prophet till further notice. Bazan, together with the Persians in Yemen, went into the folds of Islam, and gladly signified his adhesion to the Prophet. [Fath Al-Bari 8/127,128]

The Prophet prophesied that his kingdom will be torn apart
-he was killed by his own son and this was his demise

<u>THE CONQUEST OF KHAIBAR</u>

-it took place 7 years after the hijra
-Khaibar is a Hebrew word meaning a fort, it had about 5 fortresses
-the prophet marched against them because
-the two Jewish tribes kicked out of Madina settled there
-and they were plotting against the Muslims
-so they were a bone in the throat of the Muslims

Khaibar was a spacious strongly fortified territory, studded with castles and farms, lying at a distance of 60- 80 miles north of Medina, now a village known

for its uncongenial climate. After Al- Hudaibiyah Treaty, the major party of the anti- Islam tripartite coalition Quraish, the Bedouin horde of Najd tribes and the Jews — was neutralized, therefore, the Prophet [(ﷺ)] deemed it an appropriate time to settle his affairs with the other two wings the Jews and the Najd tribes in order that peace and security could prevail and the Muslims may devote their time and effort in propagating the Message of Allâh and calling people to embrace it. Khaibar itself had always remained a hotbed of intrigue and conspiracy, and the Jews had always constituted it a source of military provocations and war instigation centre, so it was given a top priority on the agenda of the Prophet's compelling exigencies. The Jews of Khaibar had united by an ancient alliance with the Confederates, triggered Bani Quraiza to practice treachery, maintained contacts with Ghatfan and the Arabians and they even devised an attempt at the Prophet's life. In fact, the continual afflictions that the Muslims had sustained were primarily attributable to the Jews. Envoys were repeatedly sent to them for peaceful settlement, but all in vain. Consequently, the Prophet [(ﷺ)] concluded that a military campaign was a must in order to forestall their hostilities.

Who convinced Banu Quraida to break their treaty? it was Banu Nadeer living in Khaibar
-and they left their fortresses to come to Madina and convince Banu Quraida
-and they were successful

So Khaibar was a hot bed of conspiracies against the Islamic state
-so the prophet marched against them in the month of muharam, 7th year of hijra
-1,400 Sahabah marched with the Prophet (ﷺ) to Khaibar
-these were the Sahabah that gave the prophet the oath at Hudaibiya, underneath the tree
-and Allah said only they were allowed to march to Khaibar with the Prophet (ﷺ) Allah said;

Allah has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to a Straight Path. (Al-Fath 48:20)

When the rasul announced he was going to Khaibar
-the hypocrites of Madina said they want to come too
-the prophet said only the 1,400 Sahabah were allowed
-so the hypocrites said the prophet was denying them the booty

Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you," They want to change Allah's Words. Say: "You shall not follow us; thus Allah has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little. (Al-Fath 48:15)

They wanted to change the word of Allah
-because Allah had already ordained that only the 1,400 Sahabah were allowed
-and the hypocrites were not allowed because they were laughing at the

prophet and Sahabah
-when they were going to Makkah for Umrah
-and the hypocrites said Abu Sufyan will massacre the Muslims
-but when the prophet returned with a treaty they were surprised

The prophet left with no weapons and yet came with a treaty
-this means they were a force to be reckoned with
-and Allah called the treaty a victory

Verily, We have given you (O Muhammad (ﷺ)) a manifest victory. (Al-Fath 48:1)

The hypocrites did not expect them to come with a treaty
-yet they did and 6 weeks later they wanted to join for the attack on Khaibar
-but they were denied this and this caused them to complain
-Allah said they wanted to change the speech of Allah
-hypocrites always like to change kalamullah

-like the Muslim women who want to marry their kaafir boyfriends
-and they want you to tell them, they can drink alcohol
-and do not need to pray to be Muslim etc

O you who believe! When believing women come to you as emigrants, examine them, Allah knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them... (Al-Mumtahinah 60:10)

SHAIKH IN LONDON
-a Muslim wanted to marry a Buddhist and Shaikh denied him
-but these kind of people always shop around looking for a Shaikh to give them what they want

10,000 Jews were in the army of the kuffaar
-and the Muslims were only 1,400
-but they were no match for them

The Muslims were chanting Allahu Akbar when they were marching
-the prophet said to them lower your voices because Allah is not deaf
-Hubab bin Mundhir was marching with the Prophet (ﷺ)
-he was the Sahabi who suggested to the Prophet (ﷺ) to camp at the wells of Badr
-at the battle of badr

For encampment, the Prophet [(ﷺ)] had chosen a certain plot of land he deemed suitable to serve as the headquarters of his army. However, a veteran fighter of his called Hubab bin Al-Mundhir suggested that they, under the exigencies of war requirements and for the sake of providing maximum logistic facilities, shift to another place. On approaching the vicinity of Khaibar, the Prophet ordered his troops to halt, and began to invoke his Lord saying: "O Allâh! Lord of the seven heavens and what they harbour beneath,

Lord of the seven earths and what lies in their wombs, Lord of devils and whomsoever they have led astray; we beseech You to grant us the good of this village (Khaibar), the good of its inhabitants and the good that lies in it. We seek refuge with You from the evil of this village, the evil of its inhabitants, and the evil that lies in it." Then he ordered, "Now march (towards the village) in the Name of Allâh." [Ibn Hisham 2/329]

-he was a skilful person in the battlefield
-and each Sahabi had something he was famous for

"The banner", the Prophet [(ﷺ)] declared "would be entrusted to a man who loves Allâh and His Messenger and they (Allâh and His Messenger) love him." All the Muslims came forward in the following morning hoping to be granted the honour of carrying the banner. The Prophet [(ﷺ)] called for 'Ali bin Abi Talib whose eyes used to hurt, and handed it to him. 'Ali, on his part, pledged he would fight the enemies until they embraced Islam. The Prophet [(ﷺ)] answered him saying: "Take things easy and invite them to accept Islam and brief them on their duties towards Allâh. I swear by Allâh that if only one should be guided through your example that would surely outweigh the best of our camels." [Sahih Al- Bukhari 2/505, 606]

At Khaibar Abu Bakr and Umar (RA) tried to break the fortress of the kuffaar but they failed
-then the prophet said he will give the banner to someone tomorrow
-who will give victory to the Muslims
-and he loves Allah and His rasul (ﷺ) and Allah and His rasul (ﷺ) love him too
-Ali (RA) had a sickness in his eye and the prophet spat in it and it got cured

...The Prophet (ﷺ) said, "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels." [Sahih Bukhari, Vol 4, Book 52, Hadith #253]

A Jew came to fight Ali in a single combat and he was killed
-Yaasir was also killed by Zubair ibn Awwaam
-he was the cousin of the prophet and the prophet said he is his disciple

On the authority of Anas bin Malik (RA) who reported that the Messenger of Allah ((ﷺ)) said: "For every Ummah there is an Amin (trustee) and the Amin (trustee) of our Ummah is Abu 'Ubaidah bin Al-Jarah." [Narrated by al-Bukhari (3744) and Muslim (2419)]

Many of you know about the football stars
-you know all the players names in a team etc
-but you do not know the names of the Sahabah
-this is why I have to keep reminding you about the Sahabah
-the Prophet (ﷺ) said;

Uqbah ibn Aamir (RA) reported that Allah's Messenger ((ﷺ)) said, "If there were to be a Prophet after me then he would be Umar ibn Al-Khattab." [Ahmed

17410]

-read about the merits of the Sahabah in Sahih Bukhari

As it was prophesied by the prophet
-Ali broke the fortress and brought victory to the Muslims
-16 Muslims died but 93 kuffaar died

When Khaibar fell, the Jews asked to remain and cultivate the land
-and give half of it to the Prophet (ﷺ) and because he was mercy to mankind he allowed them
-but Khaibar was now darul Islam and the Jews that stayed were dhimmi

They remained there until the time of Umar al Khattab
-he drove them away because of the hadith of the Prophet (ﷺ)

Yahya related to me from Malik from Ibn Shihab that the Messenger of Allah ((ﷺ)), said, "Two deens shall not co-exist in the Arabian Peninsula." Malik said that Ibn Shihab said, "Umar ibn al-Khattab searched for information about that until he was absolutely convinced that the Messenger of Allah ((ﷺ)), had said, 'Two deens shall not co-exist in the Arabian Peninsula,' and he therefore expelled the Jews from Khaybar." [Muwatta Imam Malik (2/892-893) No. 18 and Bayhaqi in 'Sunan al-Kubra' (9/350) No. 18751]

The Sahabah said they were able to eat with their bellies full after Khaibar

Narrated By 'Aisha: When Khaibar was conquered, we said, "Now we will eat our fill of dates!" [Sahih Bukhari, Vol 5, Book 59, Hadith #547]

Narrated By Ibn Umar: We did not eat our fill except after we had conquered Khaibar. [Sahih Bukhari, Vol 5, Book 59, Hadith #548]

There was another oasis at Fadak
-when saw what happened at Khaibar
-they surrendered the Fadak and begged to stay and cultivate the land

Fadak belonged to the Prophet ((ﷺ)) exclusively
-because it was surrendered to him

At Khaibar it took 1,400 Sahabah to defeat the Jews at Khaibar
-this caused a shockwave among the Jews at Fadak
-and so they surrendered the Fadak to the Prophet (ﷺ)
-the land was now exclusively for the Prophet (ﷺ) because it was surrendered land

Zainab bint Harith
-fed the Prophet (ﷺ) poison in lamb shoulder she cooked for him

After the conquest of Khaibar, a Jewish woman called Zainab bint Al- Harith offered the Prophet [(ﷺ)] a roasted sheep she had poisoned. He took a

mouthful, but it was not to his liking so he spat it out. After investigation, the woman confessed that she had stuffed the food with poison alleging that if the eater were a king, she would then rid herself of him, but should he be a Prophet, then he would be bound to learn about it. The Prophet [(ﷺ)], however, connived at her treacherous attempt, but ordered that she be killed when Bishr bin Al- Bara' died of that poison.

-he spat it out instantly
-but Bishr bin Baraa ate it and died
-the prophet ordered for her to be killed
-she said she poisoned the Prophet to find out if he was a real Prophet (ﷺ)

Bilal took part in the battle
-and he brought back 2 concubines to the prophet
-one was calm and the other was screaming with hysteria
-the Prophet married the calm one and she was Safia
-she embraced Islam and became a good Muslimah

Her husband was the treasurer at Khaibar and he did not hand over all the treasures
-he lied about it and so was killed because of his treachery
-her father was also killed in the battle

After Khaibar, the Sahabah who were in Ethiopia came back
-the Prophet (ﷺ) gave them from the booty even though they did not take part in the battle

Abu Musa Al-Ash'ari narrated that he and over fifty companions, while in Yemen, took a ship which landed them in Abyssinia (Ethiopia) and they happened to meet there Ja'far and his companions. He said, "We stayed together until the Prophet [(ﷺ)] sent an envoy asking us to come back. When we returned, we found out that he had already conquered Khaibar, yet he gave us our due shares of the spoils." The advent of those men came at the request made by the Messenger of Allâh [(ﷺ)] to Negus, king of Abyssinia (Ethiopia), through a Prophetic deputy, 'Amr bin Omaiya Ad- Damari. Negus sent them back, 16 men altogether with their wives and children on two boats. The rest of emigrants had arrived in Medina earlier. [Muhadarat Tareekh Al- Umam Al-Islamiyah 1/128]

Ethiopia was darul kufr because they did not fight Muslims
-like Jamaica, Venezuela, Brazil
-the Sahabah left and thanked the Negus for his kindness
-they arrived in Madina just after the conquest of Khaibar
-but the prophet still gave them from the booty

When the prophet was signing the treaty, the Sahabah were grumbling, only Abu Bakr did not
-but after it was signed Allah called it a victory and told them they will have a lot of booty from Khaibar.
-It will be a breakthrough for many other battles

-so it was a domino effect

LESSONS FROM THE CONQUEST OF KHAIBAR

1. THE TREATY OF HUDAIBIYA WAS A GREAT VICTORY THAT LEAD TO THE CONQUEST OF KHAIBAR
-because it gave the Muslims the freedom to take one enemy at a time
-to take many enemies at a time is madness, just like Adolf Hitler did, he was a mad man

2. JEWS WILL ALWAYS PLOT AGAINST THE HAQQ
-the Prophet (ﷺ) attacked them because they were plotting against the Islamic state
-even kaafir like Montgomery Watt testified to this

3. THE BEST FORM OF DEFENSE IS TO GO ON THE OFFENSIVE

4. MUNAFIQUN GO FOR JIHAD FOR THE SAKE OF BOOTY
-this was why the munafiq wanted to join in the conquest of Khaibar
-but they were denied by Allah

5. THE MUNAFIQUN WANT TO CHANGE KALAMULLAH
-what Allah has ordained

6. THE BATTLE OF KHAIBAR PROVED THE BRAVERY OF THE SAHABAH
-and even today they cannot get away with it

7. TO OPEN 2 WARFRONTS SIMULTANEOUSLY IS UNWISE
-the Prophet (ﷺ) did not do that

8. THE JEWS FIGHT FROM BEHIND FORTRESSES

They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided, that is because they are a people who understand not. (Al-Hashr 59:14)

9. ALLAH PREDICTED THE VICTORY OF KHAIBAR IN SURAH 48:20

Allah has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to a Straight Path. (Al-Fath 48:20)

-all the Jews needed to do was; to defeat the Muslims at Khaibar
-to prove the Qur'an is a fake book because they outnumbered the Muslims
-yet they suffered a humiliating defeat

10. THE RASUL PROPHESIED THE VICTORY WILL COME AT THE HANDS OF ALI (RA)

-and it came to pass exactly because he is a real prophet

The Shi'ites exaggerate the power of Ali (RA)
-when he broke the fortress it was a miracle of him
-because normally it would have taken 40 men to break it

The Zaydis said Ali should have been the caliph but they do not insult the Sahabah
-the twelvers insult the Sahabah and say Ali should have been first caliph
-they make takfir on the Sahabah
-the Alawis say Ali should have been the prophet
-the Nusairis say Ali is Allah

The French put the Alawis in power
-because they know one day the Muslims will rise up and there will be a blood bath
-so they plot something that will happen 50 years later
-the British put the house of Saud in Saudi Arabia
-what is happening in Syria is a purge to facilitate the coming of Jesus

(THE BATTLE OF MU'TAH)

- When the rasul (ﷺ) signed a peace treaty, ten years no war.
- It gave him the freedom to take on other enemies that were considered a bone in his throat
- Six weeks later he went to Khaibar with an army of 1,400 and the Jews, their army was 10,000
- yet the Muslim inflicted on them a humiliating defeat, the Muslim won a decisive victory
- when the Jews of Fadak heard what took place at Khaibar, they surrendered Fadak
- without a fight because they realised it would be futile
- if 10,000 Jewish soldiers could not take on the Sahabahs who were 1,400
- what chance do they stand at Fadak? They do not stand a chance
- so they calculated and they surmised that there is no point in putting up a fight
- so they surrendered the land of Fadak to the Prophet (ﷺ)

- the Prophet (ﷺ) allowed the Jews at Khaibar to stay on the land and cultivate the land
- but they have to hand over half of the produce to the Muslims
- the same arrangement was drafted up with the land of Fadak
- but there is a difference between the land of Fadak and the land of Khaibar
- the land of Khaibar had to be distributed between the prophet and the Sahabahs
- because they fought a bloody battle for Khaibar
- but as for Fadak, it was surrendered without a fight
- so because Fadak was surrendered without a fight, it belonged totally to the rasul (ﷺ)

THE EXPEDITION OF DHAT-UR-RIQA' (IN THE YEAR 7 A.H)

- why was it called Dhat-ur-Riqa' (the expedition of the rags)?
- because the Sahabahs marched until their feet became blistered
- some of them, their toe nails dropped out, they had to use rags to wrap their feet
- the harsh desert condition took a heavy toll on their feet
- so because of that, this battle is called Dhat-ur-Riqa'

Al-Bukhari, on the authority of Abu Musa Al-Ash'ari, narrated that they set out on an expedition with the Messenger of Allâh [(ﷺ)]. "We were six in number and had (with us) only one camel which we rode turn by turn. Our feet were injured. My feet were so badly injured that my nails came off. We, therefore, bandaged our feet with rags, so this expedition was called Dhat-ur-Riqa'(i.e. the expedition of rags.)" [Sahih Al-Bukhari 2/592; Sahih Muslim 2/118]

The rasul ((ﷺ)) subdued two of his greatest enemies; Quraish and the Jews
- Quraish in Makkah with the treaty of Hudaibiya and he subdued the Jews with the conquest of Khaibar and Fadak.

But he had pagan Arab tribes who were still a bone in his throat
- these pagan Arab tribes were primarily in Najd
- they continued with their usual practise of looting, plundering and highway robbing
- they were an irritant

They were more difficult to fight than the Jews, do you know why?
- the Jews were concentrated in fortresses called Khaibar, Khaibar in Hebrew means a fort
- so it was easy to subdue the Jews because they were in fortresses in one place
- however the pagan Arabs, these were nomadic tribes, who scattered all over Najd
- they were not in one central location for you to crush them
- so to subdue the Bedouins, it is more difficult than to subdue the Jews
- because they are scattered all over the place, robbing, looting and plundering

Having subdued two powerful sides of the Confederates coalition, the Prophet [(ﷺ)] started preparations to discipline the third party, i.e. the desert Bedouins, who took Najd for habitation, and continued in their usual practices of looting and plundering. Unlike the Jews of Khaibar and people of Makkah, they had a liking for living in the wilderness dispersed in scattered spots, hence the difficulty of bringing them under control, and the futility of carrying out deterrent campaigns against them. However, the Prophet [(ﷺ)] was determined to put an end to this unacceptable situation and called the Muslims around him to get ready to launch a decisive campaign against those harassing rebels. Meanwhile it was reported to him that Bani Muharib and Banu Tha'lbah of the Ghatfan tribe were gathering army in order to encounter the Muslims. The Prophet [(ﷺ)] proceeded towards Najd at the head of 400 or 700 men, after he had mandated Abu Dhar -in another version, 'Uthman bin 'Affan -to dispose the affairs of Madinah during his absence. The Muslim fighters penetrated deep into their land until they reached a spot called Nakhlah where they came across some bedouins of Ghatfan, but no fighting took place because the latter had agreed to go into reconciliation with the Muslims. The Prophet [(ﷺ)] led his followers that day in a prayer of fear.

The most prominent of these pagan Arab tribes that were recalcitrant and stubborn was Banu Ghatfan
- the rasul (ﷺ) heard that Banu Ghatfan was gathering forces against him
- so he went on a pre-emptive strike and he put Abu Dharr (RA) be in charge of the affairs of Madina
- in some hadith it says he left Uthman ibn Affan (RA) in charge of the affairs of Madina
- while he (ﷺ) went out with 400 to 700 men to subdue the pagan Arab tribe, Banu Ghatfan

Jabir narrated: In the course of Dhat-ur-Riqa' expedition, we came to a leafy tree where the Prophet [sallallahu alayhi wa sallam] sat shading himself off the burning sun. The others dispersed here and there seeking shelter from heat.

The Prophet [(ﷺ)] had a short nap after he had hung his sword on the tree. A polytheist, meanwhile came, seized the sword and unsheathed it. The Prophet [(ﷺ)] woke up to find his sword drawn in the man's hand. The bedouin here asked the Prophet (unarmed then): "Who would hold me back from killing you now?" The Prophet [(ﷺ)] then answered: "It is Allâh." In another version, it was reported that the Prophet [(ﷺ)] took the sword when it had fallen down and the man said: "You (the Prophet) are the best one to hold a sword." The Prophet [(ﷺ)] asked the man if he would testify to the Oneness of Allâh and the Messenger ship of Muhammad. The Arabian answered that he would never engage in a fight against him, nor would he ally people fighting the Muslims. The Prophet [(ﷺ)] set the man free and let him go to his people to say to them that he had seen the best one among all people. [Mukhtasar Seerat Ar-Rasool p.264; Fath Al-Bari 7/416]

The same man who said to the rasul, who will protect you now from killing you?
- some hadith mention the sword fell from his hand

The victory at the expedition of Dhat-ur-Riqa' had a tremendous impact on all the Arabians. It cast fear into their hearts and rendered them too powerless to antagonize the Muslim society in Madinah. They began to acquiesce in the prevailing situation and resigned themselves to new geo-political conditions working in favour of the new religion. Some of them even embraced Islam and took an active part in the conquest of Makkah and the battle of Hunain, and received their due shares of the war booty.

So the Sahabah were grumbling about when the prophet signing 10 years no war with Quraish
- Quraish was a powerful army; they were able to amass an army of 10,000
- and the Muslims were only 3,000 at the battle of the Ditch
- the Jews were also 10,000 at Khaibar
- so how can you fight so many enemies? Both of them can muster an army of 10,000
- Allah said the treaty was a great victory: 48:1

Verily, We have given you (O Muhammad (ﷺ)) a manifest victory. (Al-Fath 48:1)

So when the rasul (ﷺ) signed the treaty, he was able remove bones from his throat
- e.g. the Jews of Khaibar, the Jews of Fadak, the pagan Arab tribe Banu Ghatfan

A woman from the Arabians was taken prisoner in the context of this battle. Her husband, on hearing the news, swore he would never stop until he had shed the blood of a Muslim. Secretly at night, he approached the camp of the Muslims when he saw two sentries stationed there to alert the Muslims against any emergency. He shot the first one, Abbad bin Bishr, who was observing prayer, with an arrow but he did not stop prayer, he simply pulled it out. Then he was shot by three other arrows but would not interrupt his prayer. After he had done the closing salutations, he awakened his companion 'Ammar bin

Yasir, who remonstrated that he should have alerted him to which the latter replied that he was half way through a Chapter and did not like to interrupt it. [Za'd Al-Ma'ad 2/112; Ibn Hisham 2/203-209]

At this battle Allah revealed: 4:101

And when you (Muslims) travel in the land, there is no sin on you if you shorten your Salat (prayer) if you fear that the disbelievers may attack you, verily, the disbelievers are ever unto you open enemies. (An-Nisa 4:101)

- because the Sahabahs they feared that they will be attacked when performing Salah
- when the ayah came down, they prayed 2 Rak'ah for Zhur and 2 Rak'ah for Asr
- and they prayed in two Jama'ah
- a group of Muslims would keep watch while another group prayed
- and it was the rasul who lead the two Jama'ah

Now sometimes on Eid day you have 4 Jama'ah for Salatul Eid
- because the masjid is too small to accommodate 2,000 or 3,000 people at the same time
- e.g. one Jama'ah at 8 o'clock, second at 9 o'clock, third at 10 o'clock and forth at 11 o'clock
- this is what Shaikh saw in Central Mosque in London
- it is permissible for an Imam to perform two Eid Salah
- if you run out of Imams and you do not have qualified people
- to perform the Salah and give a the Khutbah
- you are allowed to use one Imam to lead two or even three Salah
- that is not forbidden and it is permissible, the Salah is accepted

From that time onward, the anti-Islam tripartite coalition had been subdued, and peace and security prevailed. The Muslims, then started to redress any political imbalance and fill in the small gaps that still triggered unrest here and there in the face of the great drive of Islamization that enveloped the whole area. We could in this context mention some of these incidental skirmishes which pointed markedly to the ever-growing power of the Muslim society.

So when the rasul signed 10 years no war with Quraish at Hudaibiya
- it gave the prophet freedom to manoeuvre and take on other pagan Arab tribes
- that were a threat to the Islamic State in Madina
- and this is why Allah pronounced this treaty was a clear victory

ONE OF THE POINTS IN THE TREATY OF HUDAIBIYA:

1. The Muslims shall return this time and come back next year, but they shall not stay in Makkah for more than three days.

- the Sahabahs were very upset when Quraish put this in the treaty
- because they left their homes to perform the Umrah in Makkah

- the reason Quraish put this in the treaty
- was to prove to the rest of the Arabian Peninsula, that Quraish is not an easy pushover
- it is called Hamiyat al-Jahiliyya (the pride and arrogance of Jahiliyya)

When those who disbelieve had put in their hearts pride and haughtiness the pride and haughtiness of the time of ignorance, then Allah sent down His Sakinah (calmness and tranquillity) upon His Messenger ((ﷺ)) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allah), and they were well entitled to it and worthy of it. And Allah is the All-Knower of everything. (Al-Fath 48:26)

You can expect the kuffaar to have this disease of the heart, Hamiyat al-Jahiliyya
- e.g. they know that the war in Afghanistan has been lost
- so why have they kept their sons and daughters in Afghanistan
- and allow IED's to blow off their hands and feet everyday?

THE ANSWER IS IN FRONT OF YOU IN: 48:26, HAMIYAT AL-JAHILIYYAH

The World's Deadliest Arms Race
http://www.youtube.com/watch?v=83VgEnfLzJc

SO HISTORY REPEATS ITSELF
- the same disease of the heart, Quraish was suffering from
- the kuffaar of today are suffering from and this is going to lead to their own self-destruction
- all in the name of Hamiyat al-Jahiliyya (the pride and arrogance of Jahiliyya)

THE COMPENSATORY UMRAH (LESSER PILGRIMAGE)

- this took place 7 years after the hijra

When Dhul Qa'da month approached towards the close of the seventh year A.H., the Prophet [(ﷺ)] ordered his people, and the men who witnessed Al-Hudaibiyah Truce Treaty in particular, to make preparations to perform 'Umrah (lesser pilgrimage). He proceeded with 2000 men besides some women and children [Fath Al-Bari 7/700]

- at their first attempt to enter Makkah (6 A.H.), they were 1,400, one year later they were 2,000
- and when they were asked to turn around on their first attempt
- the Sahabahs said to the rasul, you told us you saw us in a dream that we will enter Makkah
- the Prophet (ﷺ) told them, we will enter into Makkah, but he did not say it would be that year

…Umar bin Al-Khattab said, "I went to the Prophet and said, 'Aren't you truly the Apostle of Allah?' The Prophet said, 'Yes, indeed.' I said, 'Is not our Cause just and the cause of the enemy unjust?' He said, 'Yes.' I said, 'Then why

should we be humble in our religion?' He said, 'I am Allah's Apostle and I do not disobey Him, and He will make me victorious.' I said, 'Didn't you tell us that we would go to the Ka'ba and perform Tawaf around it?' He said, 'Yes, but did I tell you that we would visit the Ka'ba this year?' I said, 'No.' He said, 'So you will visit it and perform Tawaf around it?' " Umar further said, "I went to Abu Bakr and said, 'O Abu Bakr! Isn't he truly Allah's Prophet?' He replied, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'Indeed, he is Allah's Apostle and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allah, he is on the right.' I said, 'Was he not telling us that we would go to the Kaba and perform Tawaf around it?' He said, 'Yes, but did he tell you that you would go to the Ka'ba this year?' I said, 'No.' He said, "You will go to Ka'ba and perform Tawaf around it." (Az-Zuhri said, " 'Umar said, 'I performed many good deeds as expiation for the improper questions I asked them.'")… [Sahih Bukhari, Vol 3, Book 50, Hadith #891]

…When the writing of the peace treaty was concluded, Allah's Apostle said to his companions, "Get up and' slaughter your sacrifices and get your head shaved." By Allah none of them got up, and the Prophet repeated his order thrice. When none of them got up, he left them and went to Um Salama and told her of the people's attitudes towards him. Um Salama said, "O the Prophet of Allah! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the Prophet went out and did not talk to anyone of them till he did that, i.e. slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other… [Sahih Bukhari, Vol 3, Book 50, Hadith #891]

The advice of Umm Salama was wise and effective
- so when you have a wife who is mature, it is a great barakah
- a mature woman with Taqwa; that is the best wife you can have
- it is like you have a Khadijah

Concerning the Umrah which took place on 7 A.H. Allah spoke about it in 48:27

Indeed Allah shall fulfil the true vision which He showed to His Messenger ((ﷺ)) [i.e. the Prophet ((ﷺ)) a dream that he has entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al Masjid al Haram; if Allah wills, secure, (some) having your heads shaved, and (some) was having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory. (Al-Fath 48:27)

When Dhul Qa'da month approached towards the close of the seventh year A.H., the Prophet [(ﷺ)] ordered his people, and the men who witnessed Al-Hudaibiyah Truce Treaty in particular, to make preparations to perform 'Umrah (lesser pilgrimage). He proceeded with 2000 men besides some women and children, and 60 camels for sacrifice, to visit the Holy Sanctuary in Makkah. The Muslims took their weapons with them fearing the treachery of the

Quraishites, but left them with a party of two hundred men at a place some eight miles from Makkah. They entered the city with the swords in their scabbards [Za'd Al-Ma'ad 2/151; Fath Al-Bari 7/700], with the Prophet [(ﷺ)] at their head on his she-camel, Al-Qaswa', while the surrounding Companions attentively focusing their look on him, all saying: "Here I am! at Your service O Allâh!"

Whenever you go to Hajj you have to recite the Talbiyah:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الحَمْدَ وَالنِّعْمَةَ لَكَ وَالمُلْكَ، لاَ شَرِيكَ لَكَ

Narrated By 'Abdullah bin 'Umar : The Talbiya of Allah's Apostle was : 'Labbaika Allahumma labbaik, Labbaika la sharika Laka labbaik, Inna-l-hamda wan-ni'mata Laka walmulk, La sharika Laka'
(I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call All the praises and blessings are for You, All the sovereignty is for You, And You have no partners with you.) [al-Bukhari (1549) and Muslim (1184)]

- this is what you recite when you go for Hajj
- when you are making your intention for Hajj or Umrah
- when you reach the Miqat you make Ghusl
- you put on the ihram and you pray two rak'ah Sunnah and you say
- Labbaika Umrah or if it for Hajj you say Labbaika Hajj
- this intention you say it out loud
- as for other intentions e.g. Fasting or Salah etc are kept in the heart
- you are not allowed to say them out loud
- however if you came to pray Salah and you did not make your intention, your Salah is Bautil
- because of the Hadeeth:

Umar ibn al-Khattab said, 'I heard the Messenger of Allah ((ﷺ)), say, "Actions only go by intentions. Everyone gets what they intend..." [Al-Bukhari (1) and Muslim (4692)]

- so whenever you stand up to pray, you have to make your intention for every single Salah
- and if you are Fasting in Ramadan, you have to make your intention every single day
- if you did not make your intention before the Athan for Fajr, you have no fast for that day

The Quraishites had left the place and retired to their tents on the adjoining hills. The Muslims performed the usual circumambulation vigorously and briskly; and on recommendation by the Prophet [(ﷺ)], they did their best to appear strong and steadfast in their circumambulation as the polytheists had spread rumours that they were weak because the fever of Yathrib (Madinah) had sapped their strength. They were ordered to run in the first three rounds and then walk in the remaining ones. The Makkans meanwhile aligned on the

top of Qu‘aiqa‘an Mount watching the Muslims, tongue-tied at witnessing their strength and devotion. When they entered the Holy Sanctuary, ‘Abdullah bin Rawaha walked before the Prophet [(ﷺ)] reciting: "Get out of his way, you disbelievers, make way, we will fight you about its revelation with strokes that will remove heads from shoulders and make friend unmindful of friend."

After ritual walking and running between the two hills of Makkah, Safa and Marwah, the Prophet [(ﷺ)] with the Muslims halted at the latter spot to slaughter the sacrificial animals and shave their heads.

The main body of the pilgrims had now performed the basic rites of the lesser pilgrimage, but there remained those who were entrusted the charge of the weapons. The Prophet (ﷺ) had these relieved, and they went through the same devotions as the others did.

When the prophet was making Tawaf around the Ka’bah with his companions for this Umrah
- Quraish went on the hills and they were watching the Muslims making Tawaf and their Umrah
- the prophet told the Muslims, do not look weak,
- when making Tawaf around the Ka’bah the first three laps run and other four walk
- why did the prophet tell his Sahabah, not to appear weak in front of the kuffaar?
- because a rumour spread that the Muslims were weak because a fever swept through Madina
- because of this rumour the prophet wanted to dispel all doubts
- so he told to his Sahabah not to appear weak when making Tawaf around the Ka’bah

It was during this visit of the Prophet [sallallahu alayhi wa sallam] to Makkah for pilgrimage that his uncle ‘Abbas offered the hand of his sister-in-law, Maimuna — the daughter of Harith, to him. The Prophet [(ﷺ)] was kind enough to accept this offer since it was an effective step towards cementing the ties of relationship between the Prophet [(ﷺ)] and the influential men of Makkah. The wedding took place in Sarif. [Za'd Al-Ma'ad 2/152]

This marriage was strategic because Maimuna belonged to the elite of society in Makkah
- this marriage was a political marriage, the prophet married her
- because this will increase his influence among the influential men of Makkah

On the morning of the fourth day of the pilgrimage, the notables of Quraish asked ‘Ali bin Abi Talib to tell the Prophet [sallallahu alayhi wa sallam] to leave Makkah along with his Companions. He, of course, could not conceive of violating the terms of Al-Hudaibiyah Treaty, therefore he ordered his men to depart for a village called Sarif where he stayed for some time.

The prophet did not spend more than three days in Makkah
- because of the treaty of Hudaibiya, the prophet kept his promise and left

Makkah

When the prophet perform Umrah with his companions, Makkah was not conquered
- Makkah was conquered 8 years after the hijra, he ((ﷺ)) performed Umrah 7 years after the hijra
- this means when the Prophet made Tawaf around the Ka'bah idols were in the Ka'bah
- because the idols where broken when they conquered Makkah and still the Umrah was valid

There are people called Jamaat al-Muslimeen
- who say that when you go to Makkah to perform Umrah or Hajj, it is Bautil
- because Makkah is in control by the House of Saud and because the House of Saud is an apostate regime, a Taghoot regime.
- They are the ones that control Makkah and the Ka'bah and they appoint the Imams to lead you in prayer.
- This is the Aqeedah of Jamaat al-Muslimeen from the UK, their leader is Abu Eesa
- He was in Belmarsh prison indefinitely.

Because they said he is a threat to our national security because he said he is the Caliph
- the reason people pass these dodgy fatwas is because they are jahil
- and they did not study the Seerah of Muhammad ((ﷺ)) in details
- who told you, you are allowed to pronounce a person's Hajj Bautil?
- Because the House of Saudi is in charge of Makkah?
- What a dodgy fatwa, this is the fatwa of Abu Eesa and his Jama'ah
- they also believe that every Muslim is a kaafir until proven to be Muslim.

If they go to a country like Indonesia, Malaysia, Pakistan, Bangladesh etc
- and they see a man with the name Muhammad
- they say: 'he is a kaafir until he proves to have the right Aqeedah'
- they say: 'I will never see him as a Muslim, what if he is a Brelvi or Qadiyani etc'
- 'what if he believes in democracy', they do not give the excuse of ignorance
- they say 'all those who believe in democracy are kuffaar', before establishing the hujjah
- they say 'all the Muslims who send their kids to government schools are kuffaar'
- because they exposed them to Darwinism.

When you go online and download yahoo messenger etc, when you click 'I Agree' as you install
- they say you are kaafir because paltalk/yahoo etc are owned by Zionists
- and when you clicked 'I Agree', you entered into an agreement with the Zionists
- in that case, you would not be able to download anything!
- these lot are called the modern day Khawarij, they also have many other crazy ideas

THE BATTLE OF MU'TAH

It was the most significant and the fiercest battle during the lifetime of the Messenger of Allâh [(ﷺ)], a preliminary and a prelude to the great conquests of the land of the Christians. It took place in Jumada Al-Ula 8 A.H. / September 629 A.D. Mu'tah is a village that lies on the borders of geographical Syria.

- This battle took place 8 years after the hijra
- what started this battle? This battle was to take revenge for what took place

The Prophet [(ﷺ)] had sent Al-Harith bin 'Umair Al-Azdi on an errand to carry a letter to the ruler of Busra. On his way, he was intercepted by Sharhabeel bin 'Amr Al-Ghassani, the governor of Al-Balqa' and a close ally to Caesar, the Byzantine Emperor. Al-Harith was tied and beheaded by Al-Ghassani. Killing envoys and messengers used to be regarded as the most awful crime, and amounted to the degree of war declaration. The Prophet [sallallahu alayhi wa sallam] was shocked on hearing the news and ordered that a large army of 3000 men be mobilized and despatched to the north to discipline the transgressors. [Za'd Al-Ma'ad 2/155; Fath Al-Bari 7/511] It was the largest Muslim army never mobilized on this scale except in the process of the Confederates Battle.

- Al-Ghassani was an Arab tribe, they were on the border of Syria
- they were allies of the Byzantine empire
- so when Heraclius heard the prophet mustered an army to take revenge for killing an envoy
- he mustered an army as well

At the conclusion of the military preparations, the people of Madinah gathered and bade the army farewell. 'Abdullah bin Rawaha began to weep at that moment, and when asked why he was weeping, he swore that it was not love for this world nor under a motive of infatuation with the glamour of life but rather the Words of Allâh speaking of Fire that he heard the Prophet [(ﷺ)] reciting:

"There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished." [Al-Qur'an 19:71]

Zaid bin Haritha was appointed to lead the army. Ja'far bin Abi Talib would replace him if he was killed, and 'Abdullah bin Rawaha would succeed Ja'far in case the latter fell. [Sahih Al-Bukhari 2/611] A white banner was raised and handed over to Zaid. [Mukhtasar Seerat Ar-Rasool p.327]

The Prophet [(ﷺ)] recommended that they reach the scene of Al-Harith's murder and invite the people to profess Islam. Should the latter respond positively, then no war would ensue, otherwise fighting them would be the only alternative left. He ordered them: "Fight the disbelievers in the Name of Allâh, neither breach a covenant nor entertain treachery, and under no circumstances a new-born, woman, an ageing man or a hermit should be killed; moreover neither trees should be cut down nor homes demolished.

[Mukhtasar Seerat Ar-Rasool p.327; Rahmat-ul-lil'alameen 2/271]"

The Muslim army then marched northward to Ma'ân, a town bordering on geographical Syria. There news came to the effect that Heraclius had mobilized a hundred thousand troops together with another hundred thousand men of Lakham, Judham and Balqain — Arabian tribes allied to the Byzantines. The Muslims, on their part had never thought of encountering such a huge army. They were at a loss about what course to follow, and spent two nights debating these unfavourable conditions. Some suggested that they should write a letter to the Prophet [(ﷺ)] seeking his advice. 'Abdullah bin Rawaha was opposed to them being reluctant and addressed the Muslims saying: "I swear by Allâh that this very object which you hold in abhorrence is the very one you have set out seeking, martyrdom. In our fight we don't count on number of soldiers or equipment but rather on the Faith that Allâh has honoured us with.

Dart to win either of the two, victory or martyrdom." In the light of these words, they moved to engage with the enemy in Masharif, a town of Al-Balqa', and then changed direction towards Mu'tah where they encamped. The right flank was led by Qutba bin Qatadah Al-'Udhari, and the left by 'Ubadah bin Malik Al-Ansari. Bitter fighting started between the two parties, three thousand Muslims against an enemy fiftyfold as large. Before the battle started 'Abdullah bin Rawaha quoted 19:71

There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished. (Maryam 19:71)

The Tafsir of the ayah
- all of you will pass over hell, the bridge called the sirat
- according to your eeman, you will cross the sirat at different speeds
- so if you were very pious you will cross the sirat by the speed of lightning
- some will be crawling, some will be walking
- so the stronger you are in eeman the faster you will cross the sirat
- this verse does not mean every human being will go into the hellfire
- what Allah said is, you will pass over the hellfire because you have to cross the sirat
- that is the Tafsir

Narrated By 'Ubaidullah bin Abi Rafi: I heard 'Ali saying, "...Allah's Apostle, (ﷺ) said, "Hatib has told you the truth." Umar said, O Allah's Apostle! Allow me to chop off the head of this hypocrite." Allah's Apostle said, "Hatib participated in the battle of Badr, and who knows, perhaps Allah has already looked at the Badr warriors and said, 'Do whatever you like, for I have forgiven you." [AL-Bukhari (3007) and Muslim (2494)]

Jabir (RA) reported that Allah's Messenger (ﷺ) said, "None of those who swore allegiance under the tree will enter Hell." [Musnad Ahmad (3/350) No. 14820, Sunan Abu Dawud (2/624) No. 4653, Sunan Tirmidhi (5/695) No. 3860, Abu Eesa al-Tirmidhi said: this hadith is Hasan Sahih]

Based on these hadith you are not allowed to believe every single Muslim will go into hell
- and then will taken out and put into paradise, that is not the case

Narrated By Ibn 'Abbas: Allah's Apostle said, 'Nations were displayed before me; one or two prophets would pass by along with a few followers. A prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, Who are they Are they my followers?" It was said, 'No. It is Moses and his followers It was said to me, 'Look at the horizon." Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look there and there about the stretching sky! Behold! There was a multitude filling the horizon,' It was said to me, 'This is your nation out of whom seventy thousand shall enter Paradise without reckoning.' "Then the Prophet entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue and said, "It is we who have believed in Allah and followed His Apostle; therefore those people are either ourselves or our children who are born m the Islamic era, for we were born in the Pre-Islamic Period of Ignorance." When the Prophet heard of that, he came out and said. "Those people are those who do not treat themselves with Ruqya, nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded (Cauterized). but they put their trust (only) in their Lord " On that 'Ukasha bin Muhsin said. "Am I one of them, O Allah's Apostle?' The Prophet (ﷺ) said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet (ﷺ) said, 'Ukasha has anticipated you." [Sahih Bukhari, Vol 7, Book 71, Hadith #606]

- 3,000 Muslims went onto take on 200,000 Christians
- when the Muslims found out they were outnumbered 50:1
- they said we need to write a letter to the prophet and ask for reinforcements ASAP
- some of them wanted to turn back, but ‘Abdullah bin Rawaha told them:
- ‘you can not turn back, if you turn back you have wahn in your heart’
- because of his speech he gave they decided to take on the kuffaar

FIRST GENERAL - ZAID BIN HARITHA
SECOND GENERAL - JA’FAR BIN ABI TALIB
THIRD GENERAL - ABDULLAH BIN RAWAHA

Zaid bin Haritha, the closest to the Messenger’s heart, assumed leadership and began to fight tenaciously and in matchless spirit of bravery until he fell, fatally stabbed. Ja‘far bin Abi Talib then took the banner and did a miraculous job. In the thick of the battle, he dismounted, hamstrung his horse and resumed fighting until his right hand was cut off. He seized the banner with his left hand until this too was gone. He then clasped the banner with both arms until a Byzantine soldier struck and cut him into two parts. he was posthumously called "the flying Ja‘far" or "Ja‘far with two wings" because Allâh has awarded him two wings to fly wherever he desired there in the eternal Garden. Al-Bukhari reported fifty stabs in his body, none of them in the back. [Sahih Al-Bukhari 2/611]

‘Abdullah bin Rawaha then proceeded to hold up the banner and fight bravely on his horseback while reciting enthusiastic verses until he too was killed.

ALL THREE ARMY GENERALS WERE KILLED
- so what do the Muslims do now? Because the prophet did not mention a fourth

Thereupon a man, from Bani ‘Ajlan, called Thabit bin Al-Arqam took the banner and called upon the Muslims to choose a leader. The honour was unanimously granted to Khalid bin Al-Waleed, a skilled brave fighter and an outstanding strategist. It was reported by Al-Bukhari that he used nine swords that broke while he was relentlessly and courageously fighting the enemies of Islam. He, however, realizing the grave situation the Muslims were in, began to follow a different course of encounter, revealing the super strategy-maker, that Khalid was rightly called. He reshuffled the right and left flanks of the Muslim army and introduced forward a division from the rear in order to cast fear into the hearts of the Byzantine by deluding them that fresh reinforcements had arrived. The Muslims engaged with the enemies in sporadic skirmishes but gradually and judiciously retreating in a fully organized and well-planned withdrawal. The Byzantines, seeing this new strategy, believed that they were being entrapped and drawn in the heart of the desert. They stopped the pursuit, and consequently the Muslims managed to retreat back to Madinah with the slightest losses. [Fath-Al-Bari 7/513, 514; Za'd Al-Ma'ad 2/156]

Khalid Ibn Walid (RA) was a new Shahadah
- yet people who have been in Islam for many years gave their Bay’ah to him
- to lead them in a very serious crises, they are 3,000 and the enemy is 200,000
- Khalid Ibn Walid took the banner, he fought until nine swords broke off in his hand on that day
- they said we have never seen Khalid Ibn Walid fight like that before in our life
- it is because of this the prophet gave him the name Saif Ullah (Sword of Allah)

Narrated By Khalid bin Al-Walid: On the day (of the battle of) Mu'tah, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine. [Sahih Bukhari, Vol 5, Book 59, Hadith #564]

Narrated By Anas: the Prophet (ﷺ) had informed the people of the martyrdom of Zaid, Ja'far and Ibn Rawaha before the news of their death reached. The Prophet said, "Zaid took the flag (as the commander of the army) and was martyred, then Ja'far took it and was martyred, and then Ibn Rawaha took it and was martyred." At that time the Prophet's eyes were shedding tears. He added, "Then the flag was taken by a Sword amongst the Swords of Allah (i.e. Khalid) and Allah made them (i.e. the Muslims) victorious." [Sahih Bukhari, Vol 5, Book 59, Hadith #561]

What Khalid did was, he pulled a trick on the Romans
- he allowed a small group of Muslims to fight
- then they retreat and a new group came to fight on the frontlines
- and they would bring banners with them, then they would fight briefly and

then retreat
- so when the kuffaar were seeing new faces coming over and over again
- they thought the prophet sent reinforcements from Madina
- so the Romans retreated and the Muslims retreated

- how many Muslims were killed in the battle? 12
- how many Kaafirs were killed in this battle? 3,000

What does this say about the Byzantine Empire?
- with an army of 200,000 they were unable to defeat 3,000 Muslims
- this means the end of the Byzantine Empire is near
- very soon the Muslims are going to smash it

1453 CE (827 AH)
- Muhammad al-Faatih lay siege on the Byzantine Empire and smashed it
- he was only 23 years old and he brought an end to the Byzantine Empire
- which lasted for over 1,500 years, until today the kuffaar cannot get over it

Pope Benedict XVI quoted a 14th Century Christian emperor who said the Prophet Muhammad had brought the world only "evil and inhuman" things.: http://news.bbc.co.uk/1/hi/world/europe/5347876.stm

- the Prophet ((ﷺ)) prophesised you will conquer Constantinople first

Narrated Yahya bin Ishaq from Yahya bin Ayoub from Abu Qabeel who said: We were with 'Abdullah ibn 'Amr ibn al 'Aas and he was asked which city will be conquered first Constantinople or Rome? So 'Abdullah called for a sealed trunk and he said, "Take out a book from it". Then 'Abdullah said, 'Whilst we were with the Messenger of Allah writing, The Messenger of Allah was asked, "Which city will be conquered first, Constantinople or Rome?" So Allah's Messenger said: "The city of Heraclius will be conquered first." meaning Constantinople.' [Musnad Ahmad (2/176) No. 6645, Mustadrak al-Haakim (4/598) No. 8662, Sunan Darimi (1/430) No. 503]

The Muslims sustained twelve martyrs, whereas the number of casualties among the Byzantines was unknown although the details of the battle point clearly to a large number. Even though the battle did not satisfy the Muslims' objective, namely avenging Al-Harith's murder, it resulted in a far-ranging impact and attached to the Muslims a great reputation in the battlefields. The Byzantine Empire, at that time, was a power to be reckoned with, and mere thinking of antagonizing it used to mean self-annihilation, let alone a three-thousand-soldier army going into fight against 200,000 soldiers far better equipped and lavishly furnished with all luxurious conveniences. The battle was a real miracle proving that the Muslims were something exceptional not then familiar. Moreover, it gave evidence that Allâh backed them and their Prophet, Muhammad, was really Allâh's Messenger. In the light of these new strategic changes, the archenemies among the desert bedouins began to reconcile themselves with the new uprising faith and several recalcitrant tribes like Banu Saleem, Ashja', Ghatfan, Dhubyan, Fazarah and others came to profess Islam out of their own sweet free will.

The Battle of Mu'tah many scholars say it raised the status of the Muslims
- many pagan Arab tribes who used to resent Islam and Muhammad (ﷺ)
- when they saw how the Muslims (3,000) took on the Byzantine Empire (200,000)
- they said to themselves, 'it is useless for us to fight the Muslims, we do not stand a chance'
- 'if the Roman Empire could not crush them in the battle of Mu'tah, what chance do we have?'
- because of this many pagan Arabs tribes came to Madina and embraced Islam
- the battle of Mu'tah was the most fiercest battle that took place during the lifetime of the rasul
- it raised the status of the Muslim army and created wahn in the hearts of the pagan Arab tribes

At the Treaty of Hudaibiya (6 AH) the Muslim army was 1,400
- two years later (8 AH) when the prophet went to conquer Makkah with an army of 10,000!
- so this proves how Islam spread rapidly throughout the Arabian Peninsula
- and the Prophet (ﷺ) lived to see the entire Arabian Peninsula embrace Islam
- this is the meaning of Allah's Words in: 93:5

And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased. (Ad-Duha 93:5)

When they retreated the Prophet did not reprimand them
- because the kuffaar they retreated first because of the trick Khalid ibn Waleed pulled on them
- Khalid ibn Waleed is the only man in history who has not lost a battle, before or after Islam
- the most successful army general of all time was Khalid ibn Waleed

One of the Sahabahs doubted whether they did right to retreat
- so he prayed at home and refused to pray at the masjid because he felt ashamed
- and the Prophet (ﷺ) sent for him to come and pray in the masjid

(THE CONQUEST OF MAKKAH)

-according to ibn Qayyim al Jawziya this conquest was the greatest honour
-of Allah to the people

Ibn Al-Qaiyim described the conquest of Makkah as the greatest one by which Allâh honored His religion, Messenger, soldiers and honest party. He thereby rescued the Sacred House, whose guidance all people seek. It was the greatest propitious event in heaven and on earth. It was the most significant prelude to a new era that was to witness the great march of Islamization and the entry of people into the fold of Islam in huge hosts. It provided an ever shining face and a most glowing source of inspiration to the whole earth. [Za'd Al-Ma'ad 2/160]

The conquest's importance cannot be over emphasized
-because it was the first house of Allah on earth built to worship Allah, built by Abraham
-but Amr ibn Luhai brought idols from Syria to this holy house
-so the Prophet ((ﷺ's job was to purify the house

The Sahabah were grumbling at the Treaty of Hudaibiya
-and they thought it was giving the Muslims a raw deal
-they did not realize it was a victory

Verily, We have given you (O Muhammad SAW) a manifest victory. (Al-Fath 48:1)

-some commentators say different opinions regarding the Fath (victory) in this ayah
-but the correct opinion is that it refers to the treaty itself
-because Muslims entered a treaty of no war with Quraish
-and this made it possible to conquer other enemies

When the rasul conquered Khaibar the Muslims became rich

Narrated By Ibn Umar: We did not eat our fill except after we had conquered Khaibar. [Sahih Bukhari, Vol 5, Book 59, Hadith #548]

Narrated By 'Aisha: When Khaibar was conquered, we said, "Now we will eat our fill of dates!" [Sahih Bukhari, Vol 5, Book 59, Hadith #547]

-and ibn Umar said they started eating to their fill after this conquest
-and because of the wealth from it they were able to take on other enemies
-by arming the soldiers and fight other enemies, like the battle of Mu’tah, Dhat ar Riqah etc

The prophet was wise not insane
-Allah said the Kitab is Qur'an and the wisdom is the Sunnah

He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is

indeed granted abundant good. But none remember (will receive admonition) except men of understanding. (Al-Baqarah 2:269)

-Allah gives it to Whom He pleases

According to the treaty of Hudaibiyya
-the Arab tribes were given the option to form alliance with Quraish or the Muslims of Madina and so Banu Bakr joined Quraish
-and Banu Khuza'a joined the Prophet (ﷺ

According to the terms of the treaty of Hudaibiyah, the Arab tribes were given the option to join either of the parties, the Muslims or Quraish, with which they desired to enter into treaty alliance. Should any of these tribes suffer aggression, then the party to which it was allied would have the right to retaliate. As a consequence, Banu Bakr joined Quraish, and Khuzaʻah joined the Prophet [(.[ﷺThey thus lived in peace for sometime but ulterior motives stretching back to pre-Islamic period ignited by unabated fire of revenge triggered fresh hostilities. Banu Bakr, without caring a bit for the provisions of the treaty, attacked Banu Khuzaʻah in a place called Al-Wateer in Shaʻban, 8 A.H. Quraish helped Banu Bakr with men and arms taking advantage of the dark night. Pressed by their enemies, the tribesmen of Khuzaʻah sought the Holy Sanctuary, but here too, their lives were not spared, and, contrary to all accepted traditions, Nawfal, the chief of Banu Bakr, chasing them in the sanctified area — where no blood should be shed — massacred his adversaries.

People like to use the dark night to make harm and haram and so Allah said;

Say: "I seek refuge with (Allah) the Lord of the daybreak, (Al-Falaq 113:1)

"From the evil of what He has created; (Al-Falaq 113:2)

"And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away). (Al-Falaq 113:3)

"And from the evil of the witchcrafts when they blow in the knots, (Al-Falaq 113:4)

"And from the evil of the envier when he envies." (Al-Falaq 113:5)

-this is why Banu Bakr attacked Banu Khuza'a at night and these were the allies of the prophet
-Quraish helped their allies (Banu Bakr) with arms
-and they thought they would not be recognized at night

When the aggrieved party sought justice from their Muslim allies, the Prophet () as their leader, demanded an immediate redress for not only violating the treaty but also slaying men allied to him in the sanctified area. Three demands were made, the acceptance of anyone of them was imperative:

a. to pay blood money for the victims of Khuzaʻah,

b. to terminate their alliance with Banu Bakr; or

c. to consider the truce to have been nullified.

Banu Khuza'a went to seek protection at the sanctuary of Ka'bah
-but Banu Bakr still attacked and killed them, this was a taboo

This behavior on the part of Quraish was clearly a breach of the treaty of Al-Hudaibiyah and was obviously an act of hostility against the allies of the Muslims, i.e. Banu Khuza'ah. Quraish immediately realized the grave situation and feared the horrible consequences looming on the horizon. They immediately called for an emergency meeting and decided to delegate their chief Abu Sufyan to Madinah for a renewal of the truce. He directly headed for the house of his daughter Umm Habiba (the Prophet's wife). But as he went to sit on the Messenger's carpet, she folded it up. "My daughter," said he, "I hardly knew if you think the carpet is too good for me or that I am too good for the carpet." She replied, "It is the Messenger of Allâh's carpet, and you are an unclean polytheist."

Because they were helped by Quraish, they broke the treaty
-and Banu Khuza'a sought help from the Prophet ﷺ
-so three options were given to Quraish listed above

Being disgusted at the curt reply of his daughter, Abu Sufyan stepped out of her room and went to see the Prophet [(,[ﷺbut the latter was well aware of his tricks and did not hold him any assurance. He then approached Abu Bakr, but the latter too declined to interfere. He contacted 'Umar to intercede but this great Companion made a point-blank refusal. At last he saw 'Ali bin Abi Talib and began begging him in the most humble words, cunningly alluding to the prospects of mastery over all the Arabs if he were to intercede for the renewal of the treaty. 'Ali also briefly regretted his inability to do anything for him. Abu Sufyan turned his steps back to Makkah in a state of bitter disappointment and utter horror. There he submitted a report of his meeting with his daughter, Abu Bakr, 'Umar and 'Ali's reaction and the meaningful silence of the Prophet. The Makkans were dismayed, but did not expect imminent danger.

Quraish sent Abu Sufyan to Madina to ask for renewal of the treaty
-but he did not get what he wanted
-his own daughter Umm Habiba denied him to sit on the carpet of the rasul (((ﷺ
-and Abu Bakr, Umar and Ali all refused to intercede for him with the prophet
-they all said it is out of their league to help him
-and they broke the treaty by helping Banu Bakr

Quraish would like to say they did not participate in the killing
-but this is a lie because some men of Quraish helped their allies with men and weapons
-and they went at night so as not to be recognized

Preparations for the Attack on Makkah, and the Prophet's Attempt at imposing a News Black-out

The Sahabah complained about the treaty

-but by Quraish breaking the treaty, they played right into the hands of the prophet (ﷺ
-and now he had all the rights to conquer Makkah
-this was too difficult for the Sahabah to understand
-that is why they did not like the treaty except one thing
-the freedom for any tribe to join allies with either Quraish or Madina
-the Prophet knew Quraish would not keep their treaty because they are treacherous

Abdullah bin 'Adi bin Al-Hamra reported that he heard Allah's Messenger (((ﷺsaying, "By Allah ! You (O Makkah) are the best of Allah' s land, and most beloved to Him. Had I not been driven away from you, I would have never departed (from you)." (recorded by At-Tirmidhi, Ahmad, An-Nasa'i and Ibn Majah; At-Tirmidhi said, "Hasan Sahih('

-and when they break it he will have the chance to conquer Makkah
-so Makkah was the big prize not Khaibar
-1,400 Sahabah were with the Prophet at the treaty of Hudaibiyya
-and he said all of them will go to Paradise

Jabir (RA) reported that Allah's Messenger (((ﷺsaid, "None of those who swore allegiance under the tree will enter Hell." [Musnad Ahmad (3/350) No. 14820, Sunan Abu Dawud (2/624) No. 4653, Sunan Tirmidhi (5/695) No. 3860, Abu Eesa al-Tirmidhi said: this hadith is Hasan Sahih[

-but 2 years later, 8th year of hijra, 10, 000 Sahabah were with him at the conquest of Makkah
-so when he did not busy himself with fighting Quraish
-it gave him the ability to conquer other tribes and bring them to Islam
-and so the number of Muslims increased
-this is why Allah called it a victory

Verily, We have given you (O Muhammad ((ﷺa manifest victory. (Al-Fath 48:1(

CONQUEST OF MAKKAH

There was so much dread and fear everywhere that Hatib, one of the most trusted followers of the Prophet [([ﷺsecretly dispatched a female messenger with a letter to Makkah containing intimation of the intended attack. The Prophet] ([ﷺreceived news from the heaven of Hatib's action and sent 'Ali and Al-Miqdad with instructions to go after her. They overtook the messenger, and after a long search discovered the letter carefully hidden in her locks. The Prophet] ([ﷺsummoned Hatib and asked him what had induced him to this act. He replied, "O Messenger of Allâh] (![ﷺI have no affinity of blood with Quraish; there is only a kind of friendly relationship between them and myself. My family is at Makkah and there is no one to look after it or to offer protection to it. My position stands in striking contrast to that of the refugees whose families are secure due to their blood ties with Quraish. I felt that since I am not related to them, I should, for the safety of my children, earn their gratitude by doing good to them. I swear by Allâh that I have not done this act as an apostate, forsaking Islam. I was prompted only by the considerations I have just explained." 'Umar wanted to cut his head off as a hypocrite, but the Prophet] ([ﷺaccepted his excuse and granted him pardon, then addressed 'Umar saying: "Hatib is one of those who fought in the battle of Badr. How do you know that he is a hypocrite? Allâh is likely to look favorably on those who participated in that battle. Turning then, to Hatib, he said: "Do as you please, for I have forgiven you." After making full preparation, the Prophet] ([ﷺ

proceeded to Makkah at the head of ten thousand soldiers on the 10th of Ramadan, 8 A.H. He mandated Abu Ruhm Al-Ghifari to dispose the affairs of Madinah during his absence. When they reached Al-Juhfa, Al-'Abbas bin 'Abdul Muttalib and his family came to join the Prophet] (.[ﷺAt Al-Abwa', the Muslims came across Abu Sufyan bin Al-Harith and 'Abdullah bin Omaiyah, the Prophet's cousins, but, on account of the harm they had inflicted, and their satiric language, on the believers, they were not welcomed. 'Ali addressed Abu Sufyan to go and beseech the Prophet] ([ﷺfor pardon and confess his ill-behavior in a manner similar to that of Yusuf's (the Prophet Joseph) brothers:

THE STORY OF HATIB IBN BALTA'A
-this is important because the Saudi Salafis use this
-to say they are not doing anything wrong by spying for the MI5, the British CIA
-these people call the mujahideen terrorist, but Hatib did not do this
-so there is no comparison

He only wrote the letter to protect his family
-out of the natural instinct of protecting your family
-not like what these spies are doing because they are not convinced about jihad and they always help the crusaders to invade our lands

When the kuffaar record the mujahideen, these hypocrites translate for them
-this makes you a Murtad (apostate) khalas
-translating for them = spying for them

O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allah guides not those people who are the Zalimûn (polytheists and wrongdoers and unjust). (Al-Ma'idah 5:51)

-and doing so makes you a kaafir as Allah said in ayah above
-Allah also said;

Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly. (8:60) [Yusuf Ali Translation]

-Allah said 'and others', this means the hypocrites in the ayah above

The hypocrites say they are doing so to feed their families
-but spying makes you a Murtad
-spies are very dangerous because they know the language and terrain

When Umar made Takfir on Hatib
-the prophet did not say to him he is wrong
-and spying for the kaafir does not make you a kaafir
-what the prophet said was this Hatib fought at Badr
-and he knew all Sahabah that fought at Badr will be in paradise

-so he knew there will be an explanation to what Hatib did

Narrated By 'Ubaidullah bin Abi Rafi: I heard 'Ali saying, "...Allah's Apostle, said, "Hatib has told you the truth." Umar said, O Allah's Apostle! Allow me to chop off the head of this hypocrite." Allah's Apostle said, "Hatib participated in the battle of Badr, and who knows, perhaps Allah has already looked at the Badr warriors and said, 'Do whatever you like, for I have forgiven you." [al-Bukhari (3007) and Muslim (2494)]

And when the rasul demanded for an explanation
-he gave his reason, that he wanted his family to be protected

But these spies call mujahideen terrorist and this was never done by Hatib
-who is a noble companion, so never make a comparison between them

The rasul when he was conquering Makkah
-he said some people their heads will be chopped off
-and he asked the Sahabah to make a lot of camp fires
-when Abu Sufyan saw this he knew Makkah was conquered
-because this was the biggest army of the rasul he ever saw
-Abbaas told him to take his Shahadah because the game was over
-fighting Islam is a game and it shall end

The Muslims then marched on in a state of fasting until they reached a place called Al-Qadeed where water was available. There they broke fast [Sahih Al-Bukhari 2/613] and resumed their movement towards Mar Az-Zahran. The Quraishites were quite unaware of the development of affairs, but the Prophet]([ﷺdid not like to take them by surprise. He, therefore, ordered his men to kindle fire on all sides for cooking purposes. The idea behind this was that Quraish should be afforded full opportunity to assess the situation in which they were pitch forked correctly, and should not endanger their lives by leaping blindly in the battlefield. 'Umar bin Al-Khattab was entrusted with the guard duty. In the meanwhile, Abu Sufyan along with Hakim bin Hizam and Budail bin Warqua', two terrible polytheists, went out to reconnoiter. Before they got near the camp, they met 'Abbas, the Prophet's uncle. He apprised Abu Sufyan of the situation and advised him to accept Islam and persuade his people to surrender before Muhammad] (;[ﷺotherwise, his head would be struck off.

-and if Abu Sufyan does not take his Shahadah he would be remembered in history
-to be on the wrong side, as a result he took his Shahadah

On request by 'Abbas, the Prophet [(,[ﷺin the context of the general amnesty he proclaimed, gave Abu Sufyan, who had a liking for bragging, a special privilege, saying: "He who takes refuge in Abu Sufyan's house is safe; whosoever confines himself to his house, the inmates thereof shall be in safety, and he who enters the Sacred Mosque is safe".

The rasul asked Bilal to announce that anyone in the house of Abu Sufyan will be saved

-because Abu Sufyan is someone who likes pomp and glitter

The rasul gave the names of some people that should be killed
-even if they were found hanging on the cloth of Ka'bah

Miqyas bin Sababa's brother was killed by a Sahabah mistakenly
-but blood money was paid to him and yet he killed the Sahabah and returned to Makkah as apostate.
-Ikrimah was also to be killed and when he heard of it he ran away to sea
-when he entered the boat it wanted to sink
-Ikrimah made a dua, that if he is saved, he will take his Shahadah
-Allah accepted his dua and he also did not break his part of the bargain
-he took his Shahadah

Shedding blood of nine arch-criminals was declared lawful even under the curtains of Al-Ka'bah. Nevertheless, only four of them were killed while the others were pardoned for different reasons. As for those who were killed, mention could be made of 'Abdul 'Uzza bin Khatal who had become a Muslim and then deputed to collect alms-tax in the company of a Helper. They had also a slave with them. 'Abdullah, in a fit of rage, killed the Helper's slave on account of a mere trifling dispute, and joined the pagan Arabs as an apostate. He was never repentant at this heinous crime but rather employed two women singers and incited them to sing satirically about the Prophet ﷺ The other man who was put to death was Miqyas bin Sababa. He was a Muslim. A Helper accidently killed his brother Hisham. The Prophet ﷺ had arranged the payment of blood money to him, which he had accepted. His revengeful nature, however, was never appeased, so he killed the Helper and went to Makkah as an apostate. Similarly, Huwairith and one-woman singer went to death. On the other hand, every attempt was made to grant pardon to the people. 'Ikrimah bin Abu Jahl, who had attacked Khalid's detachment at the time of the entry into Makkah, was forgiven. To Wahshi, the murderer of Hamzah, the Prophet's uncle, and to Hind, who had chewed his liver, was also extended his generous clemency. The same generous treatment was accorded to Habar who had attacked the Prophet's daughter with a spear, while on her way from Makkah to Madinah, so grievously that she ultimately died of the fatal injuries.

The rasul gathered the people of Makkah
-and said to them what do you expect me to do to you today?
-they said you are a kind person and the son of a kind person
-so they were expecting the prophet to take revenge because they killed his Sahabah
-starved the Muslims which lead to Abu Talib and Khadija dying and they also drove him out

"O you people of Quraish! What do you think of the treatment that I am about to accord to you?" They replied: "O noble brother and son of noble brother! We expect nothing but goodness from you." Upon this, he said: "I speak to you in the same words as Yusuf (the Prophet Joseph) spoke unto his brothers: He said: "No reproach on you this day," [Al-Qur'an 12:92] go your way, for you are freed ones."

But the prophet did not take revenge, he said to them go all of you are free
-when they saw this kindness, they all embraced Islam
-he forgave Hind, the wife of Abu Sufyan, also Wahshi was forgiven as well as Ikrimah

When Hind was taking her Shahadah the pledge had many portions
-and one of them was not to commit shirk, adultery, theft etc
-when she had about adultery she said: 'a noble woman committing zina?'

Immediately after the great conquest, the Makkans came to realize that the only way to success lay in the avenue of Islam. They complied with the new realities and gathered to pledge fealty to the Prophet [ﷺ] The men came first pledging full obedience in all areas they can afford. Then came the women to follow the men's example. The Prophet [ﷺ] with 'Umar bin Al-Khattab receiving the pledge of fealty and communicating to them for him. Hind bint 'Utbah, Abu Sufyan's wife, came in the trail of women disguised lest the Prophet [ﷺ] should recognize and account for her, having chewed the liver of Hamzah, his uncle. The Prophet [ﷺ] accepted their allegiance on condition that they associate none with Allâh, to which they immediately agreed. He added that they should not practice theft. Here Hind complained that her husband, Abu Sufyan, was tight-fisted. Her husband interrupted granting all his worldly possessions to her. The Prophet [ﷺ] laughed and recognized the woman. She implored him to extend his pardon to her and efface all her previous sins. Some other conditions were appended including the prohibition of adultery, infanticide or forging falsehood. To all these orders, Hind replied positively swearing that she would not have come to take an oath of allegiance if she had had the least seed of disobedience to him. On returning home, she broke her idol admitting her delusion as regards stone-gods.

-she knew that to be done by only women who had no family to disgrace
-but not free women
-but many women who are noble commit zina
-only one thing can stop a girl from committing zina and that is Taqwa
-only Taqwa stops a man or woman from committing zina

The rasool (ﷺ) when he conquered Makkah he recited the ayah: 17:81
-the rasool recited this whilst breaking the idols of the Ka'bah

And say: "Truth (i.e. Islamic Monotheism or this Qur'an or Jihad against polytheists) has come and Batil (falsehood, i.e. Satan or polytheism, etc.) has vanished. Surely! Batil is ever bound to vanish." (Al-Isra 17:81)

LESSONS TO BE LEARNT FROM THE CONQUEST OF MAKKAH

1. THE TREATY OF HUDAIBIYA PAVED THE WAY FOR CONQUEST OF MAKKAH

Verily, We have given you (O Muhammad SAW) a manifest victory. (Al-Fath 48:1)

2. TO DO JIHAD IS MORE EFFECTIVE THAT DAWAH

That Allah may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path; (Al-Fath 48:2)

-because when the prophet gave Dawah, only 70 took Shahadah in 13 years and at the conquest many took their Shahadah in one day

3. THE SWIFT RESPONSE OF THE RASUL WHEN HIS ALLIES WERE ATTACKED

-this is because the Muslims are one body

Narrated by An-Nu'man bin Bashir: The Prophet (((ﷺsaid: "The likeness of the believers in their mutual love, mercy and compassion is that of one body; when one part of it suffers, the rest of the body joins it in staying awake and suffering fever." [Al-Bukhaari (6011) and Muslim (2586[(

The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another (At-Tawbah 9:71)

4. IT IS INCUMBENT ON US TO PUNISH THE KUFFAAR WHO BREAK THEIR TREATY

Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger, while they did attack you first? Do you fear them? Allah has more right that you should fear Him, if you are believers. (At-Tawbah 9:13)

5. IT IS IMPORTANT TO KILL THE LEADERS OF KUFR

But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish - pagans of Makkah) - for surely their oaths are nothing to them - so that they may stop (evil actions). (At-Tawbah 9:12)

-the rasul said kill the leaders who were spearheading the fight against Islam and Allah said this in the ayah above

6. IT PROVES THE SOFT NATURE OF THE PROPHET (((ﷺ
-as Allah said;

And We have sent you (O Muhammad ((ﷺnot but as a mercy for the 'Alamin (mankind, jinn's and all that exists). (Al-Anbiya 21:107(

-the brothers of Yusuf dumped him in a well
-but on the day, they were united, he forgave them
-so the Prophet (ﷺsaid to Makkah I will say to you what Yusuf said to his brothers

7. THERE IS NO HIJRAH AFTER THE CONQUEST OF MAKKAH

-the house of Allah has been cleansed
-so you should not make hijrah from darul Islam

Narrated By Ibn 'Abbas: Allah's Apostle ((ﷺ said, "There is no Hijra (i.e. migration) (from Mecca to Medina) after the Conquest (of Mecca), but Jihad and good intention remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately. [Sahih Bukhari, Vol 4, Book 52, Hadith #042]

8. PEOPLE RESPECT SHAWKA (POWER)
-if you are weak, who is going to embrace Islam?
-many people in the world know, Islam is the truth, but they are scared to embrace Islam
-why will a Jew or Hindu embrace Islam to be prosecuted?
-people respect political, economical power, as well as military power

When a Muslimah was harassed and she called to Mu'tasim
-he wrote a letter to the king of Rome and he said you will see my response in the battlefield
-and as a result many women came into Islam because of what he did

People want to be protected
-their lives, honour and property

Some people might say Islam is the fastest growing religion in the world
-but it is not growing fast enough
-many people will not want to take Shahadah because of fear of oppression
-look how Babar Ahmad is oppressed

2,000 Makkans took Shahadah one day
-because they saw the military power

The Muslims in South Africa are economically strong
-and this causes many people to accept Islam there
-because they know they would be given jobs by the Muslims

Abu Hurayra said that the Messenger of Allah (,ﷺsaid, "The strong believer is better and more beloved to Allah than the weak believer although there is good in each. Desire that which will bring you benefit, and seek help from Allah and do not give way to incapacity. If something happens to you, do not say, 'If only I had done such-and-such.' Rather say, 'The decree of Allah. He does what He will.' Otherwise you will open yourself up to the action of Shaytan." [Sahih Muslim, Book 33, Hadith #6441[

9. IT IS IMPORTANT FOR YOU TO DISGRACE KUFR

-because if you do not, people will never give it up and because of that, Allah said;

Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people, (At-Tawbah 9:14)

-Allah commanded you to disgrace kufr

In the 90s many Muslims walked around as communist
-but when the Muslims disgraced communism, a lot of them came back
-so it is important for you to disgrace kufr
-socialism, democracy, every isms and schisms

Look how many Muslims believe in democracy today
-and their Qiblah is the white house
-like the Saudi, Pakistani, Jordanian governments
-you need to make up your mind which Qiblah you want to face
-the black house in Makkah or the white house America

Democracy is the religion of the Shaytan
-and means the demons have gone crazy

10. JIHAD IN RAMADAN BRINGS BARAKAH

-Makkah was conquered 20th of Ramadan, 8 years after the hijrah

THE BATTLE OF HUNAIN

We discussed the conquest of Makkah and it was without bloodshed
-Muhammad (ﷺ) told the pagans to go their own way and they are free
-to divorce a woman in Islam, you say "I divorce you"
-"I set you free" and this is what the Rasool (ﷺ) told the pagan kuffaar
-he said no reproach would come on them

"O you people of Quraish! What do you think of the treatment that I am about to accord to you?" They replied: "O noble brother and son of noble brother! We expect nothing but goodness from you." Upon this he said: "I speak to you in the same words as Yusuf (the Prophet Joseph) spoke unto his brothers: He said: "No reproach on you this day," [Al-Qur'an 12:92] go your way, for you are freed ones."

I swear by this city (Makkah); (Al-Balad 90:1)

And you are free (from sin, to punish the enemies of Islam on the Day of the conquest) in this city (Makkah), (Al-Balad 90:2)

Allah 'tala told the Prophet that it was halal for him to kill his enemies, when he was in Makkah
-but he set the enemies free
-he gave the flag to Saad Ibn Ubaidah and road off saying, 'today is the day of massacring'
-the Rasool took the flag from him because he did not like what he said or the tone of it
-he gave the flag to Zubayr

Sa‘d bin ‘Ubadah carried the flag of the Helpers. When he passed by Abu Sufyan, he said "Today will witness the great fight, you cannot seek sanctuary at Al-Ka‘bah. Today will witness the humiliation of Quraish." Abu Sufyan complained about this to the Prophet [(ﷺ)] who got angry and said "Nay, today Al-Ka‘bah will be sanctified, and Quraish honoured," and quickly ordered that Sa‘d should be stripped off the flag, and that it should be entrusted to his son Qais, in another version, to Az- Zubair.

Every prophet has a disciple and his was Zubayr

Narrated By Jabir: The Prophet (ﷺ) said, "Who will bring me the information about the enemy on the day (of the battle) of Al-Ahzab (i.e. Clans)?" Az-Zubair said, "I will." The Prophet said again, "Who will bring me the information about the enemy?" Az-Zubair said again, "I will." The Prophet said, "Every prophet had a disciple and my disciple is Az-Zubair." [Sahih Bukhari, Vol 4, Book 52, Hadith #99]

-every Ummah has a trustee, amaana (trust) and his trustee was Abu Ubaidah bin Al-Jarah

On the authority of Anas bin Malik (RA) who reported that the Messenger of

Allah ((ﷺ)) said: "For every Ummah there is an Amin (trustee) and the Amin (trustee) of our Ummah is Abu 'Ubaidah bin Al-Jarah." [Narrated by al-Bukhari (3744) and Muslim (2419)]

'Abdallah ibn 'Umar reported, "The Prophet (ﷺ), said, 'This is (Sa'd ibn Mu'azh), for whom the Throne (of Allah) moved. The doors of Heaven were opened for him and seventy thousand angels participated (in his funeral prayer). (His grave) was compressed and later on was expanded for him'." [Musnad al-Bazzar (12/152) No. 5747, Nasa'i in 'Sunan al-Kubra' (1/660) No. 2182, al-Tabarani in 'al-Mu'jam al-Awsat' (2/199) No. 1707 and 'al-Mu'jam al-Kabir' (6/10) No. 5333]

Narrated By Jabir: I heard the Prophet saying, "The Throne (of Allah) shook at the death of Sad bin Muadh." Through another group of narrators, Jabir added, "I heard the Prophet: saying, 'The Throne of the Beneficent shook because of the death of Sad bin Muadh." [Sahih Bukhari, Vol 5, Book 58, Hadith #147]

-could any of us chop off the head of our kaafir fathers? Goofy Soofis, Shiites, can we?
-who chopped off the head of his father? Abu Ubaidah bin Al-Jarah
-he did not compromise with his Deen
-and if he could take a friend, the Rasool (ﷺ) said he'd take Abu Bakr

Narrated By Abu Said Al-Khudri...Allah's Apostle (ﷺ) said, "The person who has favoured me most of all both with his company and wealth, is Abu Bakr. If I were to take a Khalil other than my Lord, I would have taken Abu Bakr as such, but (what relates us) is the Islamic brotherhood and friendliness. All the gates of the Mosque should be closed except the gate of Abu Bakr." [Bukhari and Muslim]

-but the Islamic Brotherhood is much better
-if there was a prophet after him, he would have chosen Umar

Uqbah ibn Aamir (RA) reported that Allah's Messenger (ﷺ) said, "If there were to be a Prophet after me then he would be Umar ibn Al-Khattab." [Musnad Ahmad (4/154) No. 17441, Sunan Tirmidhi (5/619) No. 3686, Mustadrak al-Haakim (3/92) No. 4495]

Qur'an was revealed to confirm that Umar was right:

It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. (Al-Anfal 8:67)

Narrated By 'Umar: The wives of the Prophet out of their jealousy, backed each other against the Prophet (ﷺ), so I said to them, "It may be, if he divorced you all, that Allah will give him, instead of you wives better than you." So this Verse was revealed. (66.5) [Sahih Bukhari, Vol 6, Book 60, Hadith #438]

And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Hafsah), so when she told it (to another i.e. 'Aishah), and Allah made it known to him, he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allah) has told me". (At-Tahrim 66:3)

If you two (wives of the Prophet (ﷺ), namely 'Aishah and Hafsah) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet SAW likes), but if you help one another against him (Muhammad SAW), then verily, Allah is his Maula (Lord, or Master, or Protector, etc.), and Jibrael (Gabriel), and the righteous among the believers, and furthermore, the angels are his helpers. (At-Tahrim 66:4)

It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, Muslims (who submit to Allah), believers, obedient to Allah, turning to Allah in repentance, worshipping Allah sincerely, fasting or emigrants (for Allah's sake), previously married and virgins. (At-Tahrim 66:5)

Ibn Umar (RA) narrated: Abdullah son of Abdullah ibn Ubayy came to Allah's Messenger (ﷺ) when his father died, and said, 'Give me your shirt that I may shroud him in it, and offer his funeral Salah and seek forgiveness for him." So, he gave him his shirt and said, "When you are over (with preparations), call me." When he intended to offer the Salah, Umar pulled him, saying, "Has not Allah forbidden us to pray over the hypocrites?" He said, "I am between two options either to seek forgiveness for them or not to seek forgiveness for them", and he offered Salah over him. So Allah revealed. "And never offer a prayer on any one of them who dies, and do not stand by his grave." (9:84) [Bukhari 1229, Muslim 2774, Tirmidhi 3109, Ahmed 4680, Nisai 1899,1523]

And never (O Muhammad (ﷺ)) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fasiqûn (rebellious, - disobedient to Allah and His Messenger (ﷺ)). (At-Tawbah 9:84)

The Rasool (ﷺ) said Umar had firaasa
-Uthmaan was shy and this is a part of eeman

...'Umar entered and you did not stir and did not arrange your clothes, then 'Uthman entered and you got up and set your clothes right, thereupon he said: Should I not show modesty to one whom even the Angels show modesty. [Sahih Muslim, Book 31, Hadith #5906]

Abu Huraira narrated the Messenger of Allah ((ﷺ)) said: "Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith." [Al-Bukhari (8) and Muslim (56)]

When Makkah was conquered by the Rasool, he stayed there for 2 weeks

-some pagan Arab tribes did not want to accept the events that Makkah was conquered
-the decent thing to do was to come to Muhammad ((ﷺ)) to give their bayah
-but some decided to still fight (this is absurd - if you swim against the tide, you will drown)
-if you swim against the haqq, you'll be remembered as a fool
-Banu Hawaazim was the tribe who decided to keep fighting
-this was 10 miles outside of Makkah near Hunayn
-women and children and property were brought to the battlefield

As soon as they had camped in Awtas, people crowded round Malik. The old sane Duraid bin As-Simmah, who was well-known as a war-experienced man, and who was among those who gathered round Malik, asked: "What valley are we in?" "In Awtas," they said. "What a good course it is for horses! It is neither a sharp pointed height nor a loosed soiled plain. What? Why do I hear camels' growling, the donkeys' braying, the children's cries and the sheep bleating?" asked Duraid. They said: "Malik bin 'Awf had made people bring their women, properties and children with them." So he called Malik and asked him what made him do such a thing. Malik said that his aim was to have everybody's family and properties around them so that they fight fiercely to protect them." "I swear by Allâh that you are nothing but a shepherd," answered Duraid, "Do you believe that there is anything whatsoever, can stand in the way of a defeated one or stop him from fleeing? If you win the battle you avail nothing but a man with a sword and a spear; but if you lose you will bring disgrace on your people and properties," then he resumed his talk and went on wondering about some septs and their leaders. "O Malik, thrusting the distinguished people of Hawazin into the battlefield will avail you nothing. Raise them up to where they can be safe. Then make the young people mount their horses and fight. If you win, those whom you tarried will follow you, but if you were the loser it would be a loss of a battle, but your kinsmen, people and properties would not be lost."

-and Malik bin 'Awf told Duraid
-the reason he brought all these personal things/people/possessions was
-so there would be something personal in the fight (something valuable on the line)
-but he was called a mere shepherd (like 'brain dead')
-because he thought if a man is losing a battle, he would be caring about his wife and kids
-or run for his own life? (run for his life)

When they marched to the battlefield, there were 12,000
-this is the first time in history, the Muslims were in the majority
-when new recruits joined the Ummah to fight
-the Rasool (ﷺ) did not tell the new Shahadahs they could not fight
-no, he took them too, (the new reverts)

On Shawwal, the nineteenth, the captive day, the Messenger of Allâh [(ﷺ)] left Makkah accompanied by twelve thousand Muslims. Ten thousand of those had previously shared in Makkah Conquest. A great number of the other two

thousand, who were Makkans, had recently embraced Islam. That march was on the nineteenth day of his conquest to Makkah. He borrowed a hundred armours with their equipment from Safwan bin Omaiyah. He appointed 'Itab bin Usaid as a governor over Makkah. When it was evening time, a horseman came to the Messenger of Allâh [(ﷺ)] and said: "I have climbed up so and so mountains and came across Hawazin with their riding camels, livestock and sheep. Hawazin wholly were gathered together there." The Messenger of Allâh [(ﷺ)] smiled then and said: "They will all be Muslims' spoils tomorrow, if Allâh will." That night Anas bin Abi Murthid Al-Ghanawi volunteered to guard. [Abu Da'ud]

On their way to Hunain they saw a great green Nabk plant that was called Dhat-Anwat (the one with suspenders). That was because the Arabs used to hang their weapons on it, slay beasts under it and keep to it. So some of army members asked the Messenger of Allâh [(ﷺ)] to make them a Nabk with suspenders as the one they had. "Allâh is the Greatest of all!" He said, "I swear by the One in Whose Hand is Muhammad's soul that you have just said what the people of Moses said to him. They said 'Make us a god as the one they have.' Surely you are ignorant people. These are Sunnah, but you will follow and comply with the modes of life of those who preceded you." [At-Tirmidhi]

-the Rasool did reconnaissance to see what they brought and where it came from
-some asked for a tree as they saw so they could hang their weapons too (such as the pagans had)
-the pagans thought the tree had special powers
-the new reverts said that they wanted to use this tree to hang their swords as the pagans did
-but Muhammad said Allahu Akbar you speak to me as Musa's people spoke to him regarding pagan gods

Dhat Anwaat is a tree where pagan Arabs hung their sword and slaughtered animals beneath it
-they called this a good luck tree
-WICKED SCHOLARS use this hadeeth and run with it
-they use a hadeeth to say when we spy for MI5 or CIA, we are not doing anything wrong
-because they judge whom the Rasool ((ﷺ)) made takfir on
-this story is important because wicked scholars say:
-the excuse of ignorance can be given to anyone

We say to them the Rasool used a "comparison"
-(Musa's people speaking to him regarding their false idols)
-if the Sahabahs did shirk, it was minor shirk and we cannot make takfir for MINOR shirk

Abu Waqid Laythi reported that when the Prophet (ﷺ) went out for the Battle of Hunayn, he passed by a tree belonging to the polytheists. It was known as dhaat anwat. They used to hang down their weapons over it. The sahabah said, "O Messenger of Allah, ((ﷺ)) make for us a dhaat anwat as there is for them a

dhaat anwat." He said, "Glory be to Allah! This is as what the people of Musa (AS) said, "Make for us a god as there is for them a god. By Him who has my soul in His hand, you will perpetrate the practices of the people gone before you." [Tirmidhi 2187 and Ahmed 21956]

-the new Sahabhas wanted the Prophet ﷺ to bless the tree to hang their swords there
-he corrected them because he did not want them to believe in omens and [lucky] charms

Abdullah ibn Mas'ood (RA) reported that Allah's Messenger (ﷺ) said, "Tiyarah (belief in evil omens) is shirk..." [Tirmidhi 1614, Abu Dawud 3910, Ahmed 4194, Ibn e Majah 3538]

Abdullah ibn 'Amr narrated the Messenger of Allah (ﷺ) said: "Whoever cancels one's intention to do something because of At-Tiyarah (an evil omen), that one has committed shirk." They said, "What is the kafaarah (expiation) for that?" He said, "To say:

اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُكَ، وَلَا طَيْرَ إِلَّا طَيْرُكَ، وَلَا إِلَهَ غَيْرُكَ

Allaahumma la khayra illaa khayruka wa laa tayra illaa tayruka wa laa ilaaha ghayruka

(O Allah, there is no good except Your good, no birds (omens) except from You, and there is no god beside You)." [Musnad Ahmad (2/220) No. 7045 and al-Tabarani in 'al-Mu'jam al-Kabir' (13/22) No. 38]

-we cannot even wear Qur'an around our necks
-to be protected by it, we are to recite it

'Uqbah ibn 'Amir narrates that the Messenger of Allah ((ﷺ)), said: "If anyone wears an amulet, may Allah not help him in fulfilling his wish. If anyone wears a sea-shell around his neck, may Allah give him no peace." [Musnad Ahmad (4/154) No. 17440 and Musnad Abu Ya'la (3/295) No. 1759]

-to wear it around our necks is a bid'aah
-put our tawakkul in Allah 'tala

When these Sahabahs were going to the frontline, they were singing and rejoicing

Ibn Abbas (RA) reported that Allah's Messenger (ﷺ) said, "The best number of sahabah is four, the best number of men in expedition is four hundred, the best number of men in armies is four thousand, and twelve thousand will not be defeated because of poor numbers." [Tirmidhi 1561, Ahmed 2682, Abu Dawud 2611]

-there were 12,000 of them (hadeeth: if we are 12,000 strong with ikhlaas
-no army can defeat us) [see above hadeeth]

Ibn Abbas narrated the Prophet ((ﷺ)) said: 'An army of twelve-thousand will come out of Aden-Abyan. They will give victory to Allah and His messenger; they are the best between myself and them'." [Musnad Ahmad, (Vol. 1, pg. 333) No. 3079 and Tabarani in Al-Kabeer (Vol. 11, pg. 56) No. 11029]

This is why the Saudi regime panics because the mujahideen said WE'RE COMING FOR YOU NEXT
-fiqhul waaqi tells us that after Yemen, Saudi Arabia will be next!

When these Sahabahs were going to the frontline, they were singing and rejoicing
-because 10,000 conquered Makkah but now there were 2,000 more for this battle
-this day, they were in the majority, so 'victory is near'
-but the Sahabahs ran away and left the Prophet ﷺ

At early dawn the Messenger of Allâh [(ﷺ)] started mobilizing his army and distributing posts and flags to people. In the dark and just before dawn the Muslims moved towards Hunain Valley. They started descending into it unaware of the presence of an enemy lurking for them inside the valley. So at the moment they were camping, arrows began showering intensively at them, whereas the enemy's battalions started a fierce attack against the Muslims, who had to retreat in disorder and utter confusion. It was such a shatteringly defeat that Abu Sufyan bin Harb, who had recently embraced Islam, said that their retreat would not stop till they got to the Red Sea. Jablah or Kildah bin Al-Junaid commented on that by saying: "Surely magic has grown inactive today."

-Abu Sufiyaan was a new Muslim, only 2 weeks in Islam, and he did NOT run
-so you do NOT need to be many years in Islam to be a good mujahid
-because his father-in-law (Abu Sufiyaan) stayed with the Rasool
-and his uncle called out to the Sahabahs, "come back and defend the Rasool"
-then they changed their mind and came back to fight with zeal

The Messenger of Allâh [Wa (ﷺ)] turned to the right and said: "Come on, people! I am the Messenger of Allâh. I am Muhammad, the son of Abdullah."Those who steadfast by him were only few Emigrants and some of his kinsmen. The matchless bravery of the Prophet [ﷺ] was then brought to light. He went on and on in his attempts to make his mule stand fast in the face of the disbelievers while saying loudly: "Truly saying, I am the Prophet I am the (grand) son of Abdul Muttalib." However, Abu Sufyan, who was then holding the rein of the Prophet's mule, and Al-'Abbas, who was holding its stirrup; were endeavouring to make it halt. The Messenger of Allâh [(ﷺ)] dismounted and asked his Lord to render him help. "O, Allâh, send down Your Help!"

-then they had their victory at the Battle of Hunayn

Truly Allah has given you victory on many battle fields, and on the Day of

Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. (At-Tawbah 9:25)

Then Allah did send down His Sakinah (calmness, tranquillity and reassurance, etc.) on the Messenger (Muhammad ﷺ), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers. (At-Tawbah 9:26)

Remember, this is the 1st time in Islamic history where the army of the Ummah was in the majority
-Malik bin 'Awf (name of pagan leader)
-the Rasool was able to turn the war around after his uncle called out for the Sahabahs to come back
-the kuffaar ran away and abandoned their family called 'myself myself'
-there were 24,000 camels, 40,000 sheep, 4,000 silver captured in booty at this battle
-the Prophet did not forget to say INSH'ALLAH

A similar battalion of horsemen pursued the idolaters who threaded the track to Nakhlah and caught up with Duraid bin As-Simmah, who was killed by Rabi'a bin Rafi'. After collecting the booty, the Messenger of Allâh [(ﷺ)] left for Ta'if to face the greatest number of the defeated idolaters. The booty was six thousand captives, twenty four thousand camels; over forty thousand sheep and four thousand silver ounces. The Messenger of Allâh [(ﷺ)] gave orders that booty should be confined at Al-J'iranah and ordained Mas'ud bin 'Amr Al-Ghifari to be in charge of it. It was only when he was entirely free from Ta'if Campaign, that one of the captives As-Shaimâ', the daughter of Al-Harith As-Sa'diya, the Messenger's foster sister was brought to the Messenger of Allâh [(ﷺ)], she introduced herself to him. Upon recognizing her by a certain mark, he honoured her, spread for her his garment and seated her on it. He was graceful and released her and made her turn back to her people.

-not like Sulaiman, who forgot to say INSH'ALLAH, so his wives gave birth to deformed children
-which is like a death sentence for the parents
-see 18: 23, 24

Narrated By Abu Huraira ﷺ: (The Prophet) Solomon son of (the Prophet) David said, "Tonight I will go round (i.e. have sexual relations with) one hundred women (my wives) everyone of whom will deliver a male child who will fight in Allah's Cause." On that an Angel said to him, "Say: 'If Allah will.' "But Solomon did not say it and forgot to say it. Then he had sexual relations with them but none of them delivered any child except one who delivered a half person. The Prophet said, "If Solomon had said: 'If Allah will,' Allah would have fulfilled his (above) desire and that saying would have made him more hopeful." [Sahih Bukhari, Vol 7, Book 62, Hadith #169]

And never say of anything, "I shall do such and such thing tomorrow." (Al-Kahf 18:23)

Except (with the saying), "If Allah will!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer way of truth than this." (Al-Kahf 18:24)

In all things, we say INSH'ALLAH

Ta'if Campaign is in fact an extension of Hunain Ghazwah; that is because the majority of the defeated troops of Hawazin and Thaqif went into Ta'if with the general commander — Malik bin 'Awf An-Nasri — and fortified themselves within it. So upon finishing with Hunain Invasion, he gathered the booty at Al-Ji'ranah in the very month (i.e. Shawwal) and in the eighth year A.H. A vanguard battalion of a thousand men led by Khalid bin Al-Waleed marched towards At-Ta'if. Whereas the Messenger of Allâh [Wa alaikum Asalamu wa rahmatullahi wa barakatu] proceeded passing through Nakhlah Al-Yamaniyah, Qarn Al-Manazil and through Laiyah. At Laiyah there was a castle that belonged to Malik bin 'Awf, so the Messenger of Allâh [Wa alaikum Asalamu wa rahmatullahi wa barakatu] gave orders to have it destroyed. He resumed his march till he got to Ta'if. There he dismounted, camped near its castle and laid siege to the castle inhabitants; but not for long. How long the siege continued, is still a matter of disagreement. It however stands between 10-20 days. [Sahih Muslim, narrated by Anas [AWS]; Fath Al-Bari 8/45]

The booty was 24,000 camels, 40,000 sheep, 4,000 silver captured in booty at this battle
-you cannot marry a foster sister because if it's haraam by blood then it's haraam by milk
-so this is why the Rasool let lose his foster sister

Narrated By Abu Huraira: The Prophet (ﷺ) forbade that a woman should be married to a man along with her paternal aunt or with her maternal aunt (at the same time). Az-Zuhri (the sub-narrator) said: There is a similar order for the paternal aunt of the father of one's wife, for 'Ursa told me that 'Aisha said, "What is unlawful because of blood relations, is also unlawful because of the corresponding foster suckling relations." [Sahih Bukhari, Vol 7, Book 62, Hadith #046]

This campaign was 8 years after the hijrah (in Shawwal)
-we should not always be desperate to kill the enemy, but retreat
-the Rasool was running out of food for the Sahabahs, so it was wise to retreat
-though he did give out the booty

Abu Sufiyaan was given 100 camels for his share of the booty
-he did not run when the others ran away from battle
-he asked for the shares of his 2 sons and so went home with 300 camels

Abu Sufyan bin Harb was given a hundred camels and forty (gold) ounces and yet he said, "What about my son, Yazeed's Share?" So he was given the same quantity for his son as well. But yet he exclaimed: "And what about the share of Mu'âwiyah, my second son?" So the Prophet [(ﷺ)] gave Mu'âwiyah as much

as he gave his father and brother. Hakeem bin Hizam was given a hundred camels, but he was given a hundred more when he demanded. Safwan bin Omaiyah was given three hundred camels -a hundred camels at each time. It is thus mentioned in Shifâ' [Ash-Shifa 1/86]

Hakim ibn Hizam was also given 100 camels
-Safwaan another celebrity of makkah was also given 100 camels

The Prophet captured 24,000 camels
-so giving these celebrities 100 camels each was nothing

When rasul ((ﷺ)) was giving out the booty
-he gave most of it to the new reverts
-as for the Ansars who had been with, suffered with him
-and went to jihad with him which was an extra to the pledge of aqaba
-received a little of the booty

The people of Madina started to grumble
-they said we received him and fought with him
-how could he give the new reverts more than us

At first the Prophet's policy of distribution was uncomprehended by many a man. Therefore sharp-tongued people started expressing their objections. The Helpers were among those who were afflicted by this policy. They were deprived of Hunain gifts though they had been the ones who were summoned at Hunain hard times and they were the first to rush to fight with the Messenger of Allâh [Wa alaikum Asalamu wa rahmatullahi wa barakatu] and stand fast until the defeat turned into victory. Now here they are watching those who escaped fill their hands with booty while they are given nothing.

Sa'ad ibn Ubadah approached the Prophet ﷺ
-he was the Sahabah the prophet gave the flag to at Makkah and he started saying today is the day of slaughter

On the authority of Ibn Ishaq: "When the Messenger of Allâh [ﷺ] had given Quraish and Arab tribes those gifts and allotted nothing to the Helpers, a group of the Helpers felt so uneasy about it that a lot of ill-statements against the Prophet [ﷺ] were spread among them to an extent that one of them said: "By Allâh, the Messenger of Allâh [ﷺ] was ill-spoken of by his folksmen!" And those ill-statements went on spreading until Sa'd bin 'Ubadah met the Messenger of Allâh [ﷺ], who in his turn faced his people after a while. Sa'd bin 'Ubadah said: "O Messenger of Allâh, this group of the Helpers are furious at you about the distribution of the booty that you had won. You have allotted shares to your own kinsmen and forwarded lots of gifts to the Arab tribes. But this group has obtained nothing." The Prophet [ﷺ] asked Sa'd exclaiming: "Sa'd, what do you think of all that?" Sa'd replied: "O Messenger of Allâh. You know that I am nothing but a member of this group." "Call out on your people and bring them forth to me into this shed." Said the Prophet [ﷺ]. So Sa'd went out and summoned them. When some Emigrants came, he let them in but forbade others. When they were all gathered together, he informed the Prophet

saying: "This group of the Helpers have just arrived to meet you in compliance with your orders." As soon as the Messenger [(ﷺ)] faced them he thanked Allâh and praised Him, then said to them inquiring, "I have been told that you are angry with me. Didn't I come to you when you were astray and Allâh guided you? You were poor and Allâh gave you wealth. Weren't you foes and Allâh made you love one another." "Yes," they said, "Allâh and His Messenger are better and more gracious." Then he said: "What prevents you from replying to the Messenger of Allâh, O tribe of Helpers?" They said, "What should be the reply, O Messenger of Allâh, while to the Lord and to his Messenger belong all benevolence and grace."

They thought the Prophet did nepotism
-loving your family to the extend that you oppress others in the process

WHY DID THE PROPHET GIVE THE REVERTS MORE OF THE BOOTY?
-they were new to Islam and some people will believe for their stomachs
-and some came to Islam because of their boyfriends

So the Prophet ﷺ said I gave them more booty so they will see the beauty of Islam and be strong in emaan, but you the Ansars are strong in emaan already
-because you fought with me in all the battles, so you do not need booty to be strong in emaan
-but the new reverts need it to be convinced about the superiority and power of Islam

Also it will be hard to travel all the way to Madina with animals, some of them may die

The Prophet (ﷺ) again said: "But by Allâh, you might have answered and answered truly, for I would have testified to its truth myself: 'You came to us belied and rejected and we accepted you; you came to us as helpless and we helped you; a fugitive, and we took you in; poor and we comforted you'. You Helpers, do you feel anxious for the things of this world, wherewith I have sought to incline these people unto the Faith in which you are already established? Are you not satisfied, O group of Helpers that the people go with ewes and camels while you go along with the Messenger of Allâh (ﷺ) to your dwellings. By Him in Whose Hand is my life, had there been no migration, I would have been one of the Helpers. If the people would go through a valley and passage, and the Helpers go through another valley and passage, I would go through the valley and passage of the Helpers. Allâh! Have mercy on the Helpers, their children and their children's children." The audience wept until tears rolled down their beards as they said: "Yes, we are satisfied, O Prophet of Allâh (ﷺ))! with our lot and share." Then the Prophet (ﷺ) left the gathering and the people also dispersed. [Ibn Hisham 2/499,500; and like this quoted by Bukhari 2/620, 621]

Narrated By Anas Bin Malik: When it was the day (of the battle) of Hunain, the tributes of Hawazin and Ghatafan and others, along with their animals and offspring (and wives) came to fight against the Prophet the Prophet had with him, ten thousand men and some of the Tulaqa. The companions fled, leaving

the Prophet (ﷺ) alone. The Prophet ﷺ then made two calls which were clearly distinguished from each other. He turned right and said, "O the group of Ansar!" They said, "Labbaik, O Allah's Apostle! Rejoice, for we are with you!" Then he turned left and said, "O the group of Ansar!" They said, "Labbaik! O Allah's Apostle! Rejoice, for we are with you!" The Prophet (ﷺ) at that time was riding on a white mule; then he dismounted and said, "I am Allah's Slave and His Apostle." The infidels then were defeated, and on that day the Prophet (ﷺ) gained a large amount of booty which he distributed amongst the Muhajirin and the Tulaqa and did not give anything to the Ansar. The Ansar said, "When there is a difficulty, we are called, but the booty is given to other than us." The news reached the Prophet and he gathered them in a leather tent and said, "What is this news reaching me from you, O the group of Ansar?" They kept silent, He added," O the group of Ansar! Won't you be happy that the people take the worldly things and you take Allah's Apostle to your homes reserving him for yourself?" They said, "Yes." Then the Prophet said, "If the people took their way through a valley, and the Ansar took their way through a mountain pass, surely, I would take the Ansar's mountain pass." Hisham said, "O Abu Hamza (i.e. Anas)! Did you witness that? " He replied, "And how could I be absent from him?" [Sahih Bukhari, Vol 5, Book 59, Hadith #626]

The Prophet (ﷺ) gave them another answer that made them cry like babies
-he said are you not satisfied oh Ansar that people go home with camels and sheep
-but you are going home with me
-he had already conquered Makkah and it became darul Islam
-so if he had wanted to stay he would have acted within the confines of Islam
-but he said he will be going back with the Ansars to Madina, so what did they prefer
-when they heard this, they said: 'how can we prefer camels to the prophet'
-and this made them cry

This was the hikma behind the Prophet ﷺ giving the Makkans more booty
-but how could they understand something they do not understand
-this was what Al Khidr said to Musa (AS)

..."May I follow you so that you teach me of that knowledge which you have been taught." Al-Khadir replied, "Verily! You will not be able to remain patient with me, O Moses!...[Sahih Bukhari, Vol 1, Book 3, Hadith #124]

"And how can you have patience about a thing which you know not?" (Al-Kahf 18:68)

After conquering Makkah, he entered Makkah happy
-just like he entered Madina the first day
-how could he enter with fear when he had just conquered Makkah?

(THE TABUK EXPEDITION)

THE TABUK EXPEDITION

-It was nine years after the hijra and it was the last expedition of the Prophet (ﷺ)
-we have to specify when each occurred and give the statistics

After the conquest of Makkah
-people embraced Islam in multitude because people like to be identified with success
-they do not want to be on the side of losers and nobody wants to back a loser

So after the conquest of Makkah people embraced Islam in multitude
-and Allah said;

When comes the Help of Allah (to you, O Muhammad (Peace be upon him) against your enemies) and the conquest (of Makkah), (1) And you see that the people enter Allah's religion (Islam) in crowds (2) So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.(3) (An-Nasr 110:1-3)

-the victory mentioned in the Surah is the conquest of Makkah
-when it was witnessed many Arab tribes, they came to give their bay'a
-and to announce their acceptance of Islam and so the Surah's prediction came to pass

The Prophet had scores to settle with the Byzantines
-they had their headquarters in Constantinople and they had influence over Arab tribes

So the Cesar was very worried about the rapid spread of Islam
-and he did not want the Arab tribes on his side to switch
-the prophet had scores to settle with him

Caesar who could neither ignore the great benefit that Mu'tah Battle had brought to Muslims, nor could he disregard the Arab tribes' expectations of independence, and their hopes of getting free from his influence and reign, nor he could ignore their alliance to the Muslims realizing all that, Caesar was aware of the progressive danger threatening his borders, especially Ash-Sham-fronts which were neighboring Arab lands So he concluded that demolition of the Muslims power had grown an urgent necessity. This decision of his should, in his opinion, be achieved before the Muslims become too powerful to conquer, and raise troubles and unrest in the adjacent Arab territories.

-He (ﷺ) sent an envoy and the envoy was killed and this was a taboo back then
-the empire knew their days were numbered

THREE STALWARTS OF ISLAM FELL THAT DAY
1. Zaid ibn Harith
2. Ja'far ibn Abi Talib
3. Abdullah bin Rawaha

When the Cesar heard about the conquest of Makkah
-and many Arab tribes were coming into Islam
-he became worried and so mustered an army of 40,000 to fight the Muslims
-so the prophet mustered an army to fight them too
-and he had a score to settle with them after they killed his envoy

The Cesar himself mustered the army
-and so the Muslims were aware of the seriousness of this battle
-they were the so-called 'super power' back then

The hypocrites of Madina started entertaining false ideas
-they said the Byzantium Empire is a super power, so Islam is finish
-they said the Byzantium Empire is not like Quraish

The hypocrites of Medina thought the Muslims would be finished
-because the Muslims were fighting the Byzantine Empire
-hypocrites are always sewing seeds, they built a masjid, called masjid al dirar
-they invited the Prophet (ﷺ) to pray inside this masjid
-the reason why they invited the Prophet (ﷺ) to pray inside the masjid, was for legitimacy
-but the Prophet (ﷺ) never prayed there
-because he was getting ready to go to the Tabuk expedition
-when the Prophet (ﷺ) got back from the battle
-sources told him that the munafiq built this and Allah said:

And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warned against Allah and His Messenger (Muhammad SAW) aforetime, they will indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars. (At-Tawbah 9:107)

The Prophet found out from supernatural means that the munafiqeen built this
-he commanded the Sahabahs to destroy this masjid
-there are many masjid al-dirar in our times
-any Masajid that allows kaafir MPs (Member of Parliament) into the masjid
-or MI5 or FBI and allows them to spy on the Muslims, these are masjid dirar

MASJID LEYTON (UK) TEACHING DARWINISM:
Click me

-The Prophet (ﷺ) commanded his Sahabahs to tear down this masjid
-because it was built to spread kufr
-in UK and USA there are many masjid dirars, but you cannot go and tear it down
-so its better for you to take over the masjid

-rather than you tear it down because you will get arrested
-any masjid that calls the mujahideen terrorist or Khawarij, these masjids are masjid dirars
-it is possible that a masjid could have been built to spread kufr
-but sincere people could have took it over
-like a masjid in Africa that Shaikh went to
-Any masjid that are run by the Saudi Salafi, Qadiyanis, Sufis, Brewalis etc these are masjid dirars
-You need to take over
-Shaikh in the UK took over a masjid with 40 Brothers
-Your not suppose to demolish a masjid in UK or USA, but you take over instead

O Prophet (Muhammad (ﷺ))! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, - and worst indeed is that destination. (At-Tawbah 9:73)

THE PROPHET (ﷺ) PREPARING FOR THE BATTLE OF TABUK
-the Prophet (ﷺ) usually kept quiet when he went to battle, but not for the Tabuk expedition
-he made it public that he was going to fight the Byzantium Empire
-all over Arabia people wanted to join
-and then this was the battle that the Prophet (ﷺ) collected money for the expedition

The Muslims raced to spend out money and to pay charities to provide this invasion.'Uthman, for instance, who had already rigged two hundred, saddled camels to travel to Ash-Sham, presented them all with two hundred ounces (of gold) as charity. He also fetched a thousand dinars and cast them all into the lap of the Messenger of Allâh [(ﷺ)], who turned them over and said: "From this day on nothing will harm 'Uthman regardless of what he does." [Jami' At-Tirmidhi 2/211 (The virtues of 'Uthman)] Again and again 'Uthman gave till his charity toped to nine hundred camels and a hundred horses, besides the money he paid.

Abdur Rahman ibn Samurah (RA) narrated: Uthman (RA) came to the Prophet ((ﷺ)) with a thousand dinar. Hasan ibn Waqi said that elsewhere in his book (it was written) that he brought the one thousand dinar during the Battle of Tabuk rolled up in his sleeves and put them in the Prophet's lap. Abdur Rahman went on to say, "I saw the Prophet (SAW) turn the money upside down in his lap and say, 'nothing will harm Uthman after today whatever he does.' (Twice)." [Sunan Tirmidhi (6/626) No. 3701, Musnad Ahmad (5/63) No. 20649, Mustadrak al-Haakim (3/110) No. 4553, Bayhaqi in 'Sunan al-Kubra' (6/126) No. 11413]

Abdur Rahman bin 'Awf, on his side, paid two hundred silver ounces, whereas Abu Bakr paid the whole money he had and left nothing but Allâh and His Messenger as a fortune for his family. 'Umar paid half his fortune. Al-'Abbas gifted a lot of money.

Talhah, Sa‘d bin ‘Ubadah and Muhammad bin Maslamah, gave money for the welfare of the invasion. ‘Asim bin ‘Adi, on his turn, offered ninety camel-burdens of dates. People raced to pay little and much charities alike. One of them gave the only half bushel (or the only bushel) he owned. Women shared in this competition by giving the things they owned; such as musk, armlets, anklets, ear-rings and rings. No one abstained from spending out money, or was too mean to grant money or anything except the hypocrites: "Those who defame such of the believers who give charity (in Allâh’s cause) voluntarily, and those who could not find to give charity (in Allâh’s cause) except what is available to them, so they mock at them (believers)." [Al-Qur'an 9:79]

-Muhammad bin Maslamah his name rings bells in this room, who was he?
-he killed K'aab ibn Ashraaf
-Umar gave half of his worldly possession to buy arms for the Tabuk expedition
-even the women donated, jewellery and money for the expedition

Jabir ibn Abdullah reported: I observed prayer with the Messenger of Allah on the Id day. He commenced with prayer before the sermon, without adhan or iqama. He then stood up leaning on Bilal and he commanded (them) to be on guard (against evil for the sake of) Allah and he exhorted (them) on obedience to Him, and he preached to the people and admonished them. He then walked on until he came to the women and preached to them and admonished them and encouraged those to give alms, for most of them are the fuel for Hell. A woman having a dark spot on her cheek stood up and said, "Why is it so, Messenger of Allah?". He said, "For you grumble often and show ingratitude to your spouse’s". And they began to give alms out of their ornaments such as their earrings and rings, which they threw in the cloak of Bilal. [Sahih Muslim, Book 4, Hadith #1926]

-The hadith above is used by the scholars to checkmate those who says niqaab is fardh

Umar ibn Khattab (RA) narrated: Allah’s Messenger (ﷺ) commanded us to give sadaqah (charity). That coincided with my possession of some wealth at that time, so I thought, “Today I will outdo Abu Bakr, if I do.” So, I brought half of my wealth. Allah’s Messenger (ﷺ) asked me, “What have you retained for your family?” I said, “The like of it.” Abu Bakr came with all that he had. He asked him, “0 Abu Bakr, what have you retained for your family?” He said, “I have kept a side for them Allah and His Messenger.” I said, “Never will I overtake him in anything.” [Tirmidhi 3695, Abu Dawud 1678]

-Umar donated half of what he owned in life, and Abu Bakr donated everything he possessed
-the Sahabah said they can never compete with Abu Bakr with his Taqwa after this expedition
-even the women donated their jewellery, even though they loved their jewellery!
-a woman strangled her son to death for her jewellery

A WOMAN STRANGLED HER SON TO DEATH:
Click me

And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and in His Messenger (Muhammad (ﷺ)); and that they came not to As-Salat (the prayer) except in a lazy state; and that they offer not contributions but unwillingly. (At-Tawbah 9:54)

Everyone donated something in Medina except the munafiqoon
-they did not want to, Allah says in 9:54 about the munafiqoon
-when they donated they donated unwillingly
-9:54 tells us that the munafiqoon find it difficult to donate

All over Arabia the Muslims poured into Medina to fight in the battle of Tabuk
-everyone wanted to fight the Byzantium Empire
-the army reached to 30,000 mujahideen
-when the Prophet (ﷺ) went to march forward more men came forth
-but the Prophet (ﷺ) said he could not take them to the frontline because he has no mounts
-they went home and cried like a baby, Allah talked about this in 9:92:

Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad). (At-Tawbah 9:92)

They were sincere, not like the low life scum of the earth we find nowadays
-like those who badmouth the Mujahideen

-Our Aqeedah is the bullet, not the ballot!

Algeria Islamic Salvation Front Won Election:
Click

MALAYSIA - ANWAR IBRAHIM:
Click

NIGERIA - ABIOLA:
Click

TURKEY - ERBAKAN:
Click me

HAMAS WON ELECTIONS:
Click

-You tried the ballot so many times in different countries
-the way forward is the bullet not the ballot

Abu Huraira (RA) narrated the Prophet (ﷺ) said: "A believer is not bitten from

the same hole twice." [Related by al-Bukhari (6133) and Muslim (2998)]

-why can you not take a lesson from 9:92 and a believer never gets bit in the same hole twice!

The Sahabahs cried when the Prophet (ﷺ) said he could not take them to the frontline
-because it was a golden opportunity
-they knew that if they killed a kaafir, they would never go to hell
-because that kaafir would take their sins

It has been narrated on the authority of Abu Huraira that the Messenger Allah (ﷺ) said: A disbeliever and a believer who killed him will never be gathered together in Hell. [Sahih Muslim, Book 20, Hadith #4661]

-they had sincerity unlike the people we live around today
-what do you mean there is no Jihaad without a caliph?

Narrated By Abu Ishaq: Somebody asked Al-Bar-a bin 'Azib, "Did you flee deserting Allah's Apostle (ﷺ) during the battle of Hunain?" Al-Bara replied, "But Allah's Apostle did not flee. The people of the Tribe of Hawazin were good archers. When we met them, we attacked them, and they fled. When the Muslims started collecting the war booty, the pagans faced us with arrows, but Allah's Apostle did not flee. No doubt, I saw him on his white mule, Abu Sufyan was holding its reins, and the Prophet was saying, 'I am the Prophet in truth: I am the son of 'Abdul Muttalib.'" [Sahih Bukhari, Vol 4, Book 52, Hadith #116]

SHAIKH BIN BAAZ FATWA IN SUPPORT OF JIHAD AGAINST SOVIETS:
Click me

-Bin Baaz said at the time of the Soviet Union that there was Jihaad
-so how come you say there is no Jihaad now. there was no caliph then and none now

THE TABUK EXPEDITION WAS VERY DIFFICULT BECAUSE OF four REASONS
1. WAS VERY FAR
2. VERY HOT
3. THEY WERE GOING TO FACE THE BYZANTIUM EMPIRE
4. IT WAS THAT TIME OF YEAR WHERE THE FRUITS WERE MENT TO BE HARVESTED

Theses four reasons caused the army to distress
-the hypocrites of Medina, do you know what was their reason to stay behind?
-they said that they had to stay behind to pick fruits
-also another reason they gave was, that the Tabuk expedition was on the Syrian border
-and there are white girls there and it will be fitna for them
-Allah refuted them in 9:49
-Allah said they have already fallen into fitna, the fitna of Hypocrisy

And among them is he who says:"Grant me leave (to be exempted from Jihad) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers. (At-Tawbah 9:49)

When the Prophet ((ﷺ)) was marching forth for the Tabuk expedition
-the Prophet ﷺ went pass the area of the people if Thamud
-the Prophet ﷺ did not let the Sahabahs drink from the wells
-only let them drink from the well where prophet Salih's she camel drank from

On their way to Tabuk, the army of Islam passed by Al-Hijr which was the native land of Thamud who cut out (huge) rocks in the valley; that is "Al-Qura Valley" of today. They watered from its well but later the Messenger of Allâh [(ﷺ)] told them not to drink of that water, nor perform the ablution with it. The dough they made, he asked them to feed their camels with. He forbade them to eat anything whatsoever of it. As an alternative he told them to water from that well which Prophet Salih's she-camel used to water from.

On the way to Tabuk, or as soon as they reached Tabuk, the Messenger of Allâh [(ﷺ)] said: 'Severe wind will blow tonight, so none of you should stand up. Whoever has a camel should tie it up.' Later on when the strong wind blew, one of the men stood up and the wind carried him away to Tai' Mountain. [ibid. Sahih Muslim 2/246]

-the Prophet ﷺ said none of you stand up tomorrow as it will be windy
-but one man did not listen to the Prophet (ﷺ) and the wind took him away
-the people Madina did not complain when people of Arabia poured in for the Tabuk expedition
-the kaafirs usually complain, the people of Medina welcomed them and did not complain

When the Prophet (ﷺ) entered into Tabuk:

Upon learning of the Muslims' march, the Byzantines and their allies were so terrified that none of them dared set out to fight. On the contrary they scattered inside their territory. It brought, in itself, a good credit to the Muslim forces. That had gained military reputation in the mid and remote lands of Arabian Peninsula. The great and serious political profits that the Muslim forces had obtained were far better than the ones they could have acquired if the two armies had been engaged in military confrontation.

-The reasons why the Byzantines refused to fight the Muslims
-because there was 30,000 men so they feared
-it was not like 3,000 men of the battle of Mu'tah
-where the prophet was not present himself either
-so this is why the Byzantines backed off
-because the Prophet lead the battle himself and had 30,000 men
-the Prophet (ﷺ) told Ali to stay behind to look after the women and children
-Ali was offended and ran behind the Prophet saying he wanted to fight
-because the Bigger the Enemy the Sweeter the Victory
-the rasool said to Ali,

-that are you not satisfied that you are close to me the way Harun was close to Musa:
-the Shias GRAB AND RUN WITH THIS HADITH!!
-we say to the Shi'ites this was only for that time of the battle

Upon accomplishing the equipment of the army, the Messenger of Allâh [(ﷺ)] ordained that Muhammad bin Maslamah Al-Ansari should be appointed over Madinah — in another version Siba' bin 'Arftah. To 'Ali bin Abu Talib he entrusted his family's safety and affairs and ordered him to stay with them. This move made the hypocrites undervalue 'Ali, so he followed the Messenger of Allâh [(ﷺ)] and caught up with him. However, the Prophet made 'Ali turn back to Madinah after saying: "Would it not suffice you to be my successor in the way that Aaron (Harun) was to Moses'?" Then he preceded saying: "But no Prophet succeeds me."

Narrated By Sad: Allah's Apostle (ﷺ) set out for Tabuk. Appointing 'Ali as his deputy (in Medina). 'Ali said, "Do you want to leave me with the children and women?" The Prophet said, "Will you not be pleased that you will be to me like Aaron to Moses? But there will be no prophet after me." [Sahih Bukhari, Vol 5, Book 59, Hadith #700]

-the reason why the Prophet said that there is no Prophet after me
-in the hadith, is for to make clear there is no other Prophet after him
-because some people are not certain

WHY ISIT THE BYZANTINES DID NOT COME FORTH TO FIGHT THE MUSLIMS?
-because at the battle of Mu'tah there was only 3,000 men and they were 200,000
-now the Muslims were 30,000 and the Prophet (ﷺ) lead the army himself
-and the kuffaar were 40,000
-also another reason is that the Prophet had six things no other prophet had

Abu Huraira reported that the Messenger of Allah (ﷺ) said: I have been given superiority over the other prophets in six respects:
(1) I have been given words which are concise but comprehensive in meaning;
(2) I have been helped by terror (in the hearts of enemies):
(3) spoils have been made lawful to me:
(4) the earth has been made for me clean and a place of worship;
(5) I have been sent to all mankind
(6) and the line of prophets is closed with me. [Sahih Muslim, Book 4, Hadith #1062]

This was the largest army set out of Medina by the Prophet (ﷺ)
-at the battle of Badr the prophet had 313 men 2 years after hijrah
-and then 9 years after hijrah the army was 30,000
-no wonder the Byzantines refused, look at the numbers

<u>THE 12 HYPOCRITES</u>

On the way back and at a mountain road, twelve hypocrites sought the

Prophet's (ﷺ) life and that was while he was passing along that mountain road with only Ammar holding the rein of his she-camel and Hudhaifa bin Al-Yaman driving it, at the time that people had already gone down into the bottom of the valley.

-when the Prophet (ﷺ) came back from the Tabuk expedition
-there was a narrow road and one mistake you make, you may fall and die
-Twelve Hypocrites covered their face and tried to scare the horse of the Prophet (ﷺ)
-they tried to kill him, they wanted his horse to fall
-the Sahabahs, protected the Prophet and they threw things at the animal of the munafiqoon
-this happened at night, they the munafiqoon thought they would not get recognised
-but Hudaifah Ibn Yamman knew who they were by their horses and he told the Prophet ﷺ
-how do you think MI5 or FBI know if you are home or not?
-by your car, if it is there, you are home, if it is not, then they know you are not there
-so when Hudaifah Ibn Yamman gave the names of the munafiqs to the Prophet ﷺ
-the Prophet ﷺ said all 12 would die as hypocrites

Al-Hafiz Abu Bakr Al-Bayhaqi recorded that Hudhayfah bin Al-Yaman said, "I was holding the bridle of the Messenger's camel while `Ammar was leading it, or vise versa. When we reached Al-`Aqabah, twelve riders intercepted the Prophet . When I alerted the Messenger , he shouted at them and they all ran away. The Messenger of Allah asked us, (Did you know who they were) We said, `No, O Allah's Messenger! They had masks However, we know their horses.' He said, (They are the hypocrites until the Day of Resurrection. Do you know what they intended) We said, `No.' He said, (They wanted to mingle with the Messenger of Allah and throw him from the `Aqabah (to the valley).) We said, `O Allah's Messenger! Should you ask their tribes to send the head of each one of them to you' He said, (No, for I hate that the Arabs should say that Muhammad used some people in fighting and when Allah gave him victory with their help, he commanded that they be killed.) He then said, (O Allah! Throw the Dubaylah at them.) We asked, `What is the Dubaylah, O Allah's Messenger' He said, (A missile of fire that falls on the heart of one of them and brings about his demise.)" Abu At-Tufayl said, "Once, there was a dispute between Hudhayfah and another man, who asked him, `I ask you by Allah, how many were the Companions of Al-`Aqabah' The people said to Hudhayfah, `Tell him, for he asked you.' Hudhayfah said, `We were told that they were fourteen men, unless you were one of them, then the number is fifteen! I testify by Allah that twelve of them are at war with Allah and His Messenger in this life and when the witness comes forth for witness. Three of them were pardoned, for they said, `We did not hear the person whom the Messenger sent to announce something, and we did not know what the people had plotted,' for the Prophet had been walking when he said, (Water is scarce, so none among you should reach it before me.) When he found that some people had reached it before him, he cursed them.'"

-people use the night for haraam, this is why Allah says:

Say: "I seek refuge with (Allah) the Lord of the daybreak, (1) "From the evil of what He has created; (2) "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away). (3)"And from the evil of the witchcrafts when they blow in the knots, (4) (Al-Falaq 113:1-4)

-the Prophet (ﷺ) put a curse on them, 'They will remain as hypocrites until the day of resurrection'
-they plotted to kill the Prophet, but what did Allah say?:

And they (disbelievers) plotted [to kill 'Iesa (Jesus)], and Allah planned too. And Allah is the Best of the planners. (Aali Imran 3:54)

-So people will always plot, this ayah is talking about Isa,
-but this is a general ayah and is not restricted to that situation

THREE MEN LAGGED BEHIND

-they were not Hypocrites, they were sincere but they used to procrastinate
-they used to delay, and the Prophet did not speak to them for 50 days
-they were boycotted from everyone
-this was the most hurtful thing to them, then Allah revealed 9:118
-after this Ayah was revealed the prophet spoke to them

And (He did forgive also) the three [who did not join the Tabûk expedition (whom the Prophet SAW)] left (i.e. he did not give his judgment in their case, and their case was suspended for Allah's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He accepted their repentance that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful. (At-Tawbah 9:118)

Narrated By Abdullah bin Kab bin Malik: Who, from among Kab's sons, was the guide of Kab when he became blind: I heard Kab bin Malik narrating the story of (the Ghazwa of) Tabuk in which he failed to take part. Kab said, "I did not remain behind Allah's Apostle in any Ghazwa that he fought except the Ghazwa of Tabuk, and I failed to take part in the Ghazwa of Badr, but Allah did not admonish anyone who had not participated in it, for in fact, Allah's Apostle had gone out in search of the caravan of Quraish till Allah made them (i.e. the Muslims) and their enemy meet without any appointment. I witnessed the night of Al-'Aqaba (pledge) with Allah's Apostle when we pledged for Islam, and I would not exchange it for the Badr battle although the Badr battle is more popular amongst the people than it (i.e. Al-'Aqaba pledge). As for my news (in this battle of Tabuk), I had never been stronger or wealthier than I was when I remained behind the Prophet in that Ghazwa. By Allah, never had I two she-camels before, but I had then at the time of this Ghazwa. Whenever Allah's Apostle wanted to make a Ghazwa, he used to hide his intention by apparently referring to different Ghazwa till it was the time of that Ghazwa (of Tabuk)

which Allah's Apostle fought in severe heat, facing, a long journey, desert, and the great number of enemy. So the Prophet announced to the Muslims clearly (their destination) so that they might get prepared for their Ghazwa. So he informed them clearly of the destination he was going to. Allah's Apostle was accompanied by a large number of Muslims who could not be listed in a book namely, a register." Ka'b added, "Any man who intended to be absent would think that the matter would remain hidden unless Allah revealed it through Divine Revelation. So Allah's Apostle fought that Ghazwa at the time when the fruits had ripened and the shade looked pleasant. Allah's Apostle and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, 'I can do that.' So I kept on delaying it every now and then till the people got ready and Allah's Apostle and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything. Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take them over. I wish I had done so! But it was not in my luck. So, after the departure of Allah's Apostle, whenever I went out and walked amongst the people (i.e, the remaining persons), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allah had excused. Allah's Apostle did not remember me till he reached Tabuk. So while he was sitting amongst the people in Tabuk, he said, 'What did Ka'b do?' A man from Banu Salama said, 'O Allah's Apostle! He has been stopped by his two Burdas (i.e. garments) and his looking at his own flanks with pride.' Then Mu'adh bin Jabal said, 'What a bad thing you have said! By Allah! O Allahs Apostle! We know nothing about him but good.' Allah's Apostle kept silent." Ka'b bin Malik added, "When I heard that he (i.e. the Prophet) was on his way back to Medina. I got dipped in my concern, and began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?' And I took the advice of wise member of my family in this matter. When it was said that Allah's Apostle, had come near all the evil false excuses abandoned from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allah's Apostle arrived in the morning, and whenever he returned from a journey., he used to visit the Mosque first of all, offer a two-Rak'at prayer therein, and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabuk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men; Allah's Apostle accepted the excuses they had expressed, took their pledge of allegiance asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us. Had you not purchased an animal For carrying you?' I answered, "Yes, O Allah's Apostle! But by Allah, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allah, I have been bestowed with the power of speaking fluently

and eloquently, but by Allah, I knew well that if today I tell you a lie to seek your favor, Allah would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allah's Forgiveness. Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I remained behind you.' Then Allah's Apostle said, 'As regards this man, he has surely told the truth. So get up till Allah decides your case.' I got up, and many men of Banu Salama followed me and said to me. 'By Allah, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allah's Apostle as the others who did not join him, have offered. The prayer of Allah's Apostle to Allah to forgive you would have been sufficient for you.' By Allah, they continued blaming me so much that I intended to return (to the Prophet) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They replied, Murara bin Ar-Rabi Al-Amri and Hilal bin Umaiya Al-Waqifi.' By that they mentioned to me two pious men who had attended the Ghazwa (Battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allah's Apostle forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that Ghazwa. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness the prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allah's Apostle and greet him while he was sitting In his gathering after the prayer, and I would wonder whether the Prophet did move his lips in return to my greetings or not. Then I would offer my prayer near to him and look at him stealthily. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abu Qatada who was my cousin and dearest person to me, and I offered my greetings to him. By Allah, he did not return my greetings. I said, 'O Abu Qatada! I beseech you by Allah! Do you know that I love Allah and His Apostle?' He kept quiet. I asked him again, beseeching him by Allah, but he remained silent. Then I asked him again in the Name of Allah. He said, "Allah and His Apostle know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka'b added, "While I was walking in the market of Medina, suddenly I saw a Nabati (i.e. a Christian farmer) from the Nabatis of Sham who came to sell his grains in Medina, saying, 'Who will lead me to Kab bin Malik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassan in which the following was written: "To proceed, I have been informed that your friend (i.e. the Prophet) has treated you harshly. Anyhow, Allah does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you." When I read it, I said to myself, 'This is also a sort of a test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold ! There came to me the

messenger of Allah's Apostle and said, 'Allah's Apostle orders you to keep away from your wife,' I said, 'Should I divorce her; or else! what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet sent the same message to my two fellows. Then I said to my wife. 'Go to your parents and remain with them till Allah gives His Verdict in this matter." Kab added, "The wife of Hilal bin Umaiya came to Apostle and said, 'O Allah's Apostle! Hilal bin Umaiya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him? ' He said, 'No (you can serve him) but he should not come near you.' She said, 'By Allah, he has no desire for anything. By, Allah, he has never ceased weeping till his case began till this day of his.' On that, some of my family members said to me, 'Will you also ask Allah's Apostle to permit your wife (to serve you) as he has permitted the wife of Hilal bin Umaiya to serve him?' I said, 'By Allah, I will not ask the permission of Allah's Apostle regarding her, for I do not know What Allah's Apostle would say if I asked him to permit her (to serve me) while I am a young man.' Then I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allah's Apostle prohibited the people from talking to us. When I had offered the Fajr prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allah described (in the Quran) i.e. my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sala' calling with his loudest voice, 'O Kab bin Malik! Be happy (by receiving good tidings).' I fell down in prostration before Allah, realizing that relief has come. Allah's Apostle had announced the acceptance of our repentance by Allah when he had offered the Fajr prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (i.e. the man) whose voice I had heard, came to me conveying the good tidings, I took off my garments and dressed him with them; and by Allah, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allah's Apostle. The people started receiving me in batches, congratulating me on Allah's Acceptance of my repentance, saying, 'We congratulate you on Allah's Acceptance of your repentance." Kab further said, "When I entered the Mosque. I saw Allah's Apostle sitting with the people around him. Talha bin Ubaidullah swiftly came to me, shook hands with me and congratulated me. By Allah, none of the Muhajirin (i.e. Emigrants) got up for me except him (i.e. Talha), and I will never forget this for Talha." Kab added, "When I greeted Allah's Apostle he, his face being bright with joy, said "Be happy with the best day that you have got ever since your mother delivered you." Kab added, "I said to the Prophet 'Is this forgiveness from you or from Allah?' He said, 'No, it is from Allah.' Whenever Allah's Apostle became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allah's Apostle! Because of the acceptance of my repentance I will give up all my wealth as alms for the Sake of Allah and His Apostle. Allah's Apostle said, 'Keep some of your wealth, as it will be better for you.' I said, 'So I will keep my share from Khaibar with me,' and added, 'O Allah's Apostle! Allah has saved me for telling the truth; so it is a part of my repentance not to tell but the

truth as long as I am alive. By Allah, I do not know anyone of the Muslims whom Allah has helped fortelling the truth more than me. Since I have mentioned that truth to Allah's Apostle till today, I have never intended to tell a lie. I hope that Allah will also save me (from telling lies) the rest of my life. So Allah revealed to His Apostle the Verse: "Verily, Allah has forgiven the Prophet, the Muhajirin (i.e. Emigrants (up to His Saying) And be with those who are true (in word and deed)." (9.117-119) By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a Greater blessing than the fact that I did not tell a lie to Allah's Apostle which would have caused me to perish as those who have told a lie perished, for Allah described those who told lies with the worst description He ever attributed to anybody else. Allah said: "They (i.e. the hypocrites) will swear by Allah to you when you return to them (up to His Saying) Certainly Allah is not pleased with the rebellious people..." (9.95-96) Kab added, "We, the three persons, differed altogether from those whose excuses Allah's Apostle (ﷺ) accepted when they swore to him. He took their pledge of allegiance and asked Allah to forgive them, but Allah's Apostle left our case pending till Allah gave His Judgment about it. As for that Allah said): And to the three (He did for give also) who remained behind." (9.118) What Allah said (in this Verse) does not indicate our failure to take part in the Ghazwa, but it refers to the deferment of making a decision by the Prophet about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses. [Sahih Bukhari, Vol 5, Book 59, Hadith #702]

THE LESSONS FROM THE TABUK EXPEDITION

1. THE BYZANTINES EMPIRE FEARED ISLAM
-Islam is the religion that smashes empires

Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people, (At-Tawbah 9:14)

-Allah punishes kuffaar with our blessed hands

2. THE PROPHET ﷺ LED BY EXAMPLE
-he took the war to the Byzantines by himself

3. THE RASUL (ﷺ) WAS THE AMEER AND DID A GENERAL CALL FOR JIHAD
-so 30,000 heeded his call, his mission was successful

Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad). (At-Tawbah 9:92)

4. THE SINCERITY OF THE FEMALE SAHABAH
-they donated their jewellery, for them to buy weapons for the mujahideen
-sisters today cannot even leave darul harb, let alone donate their precious goods

5. THE SINCERITY OF ABU BAKR
-he gave all he had for the expedition
-so how can the Shi'ites hate Abu Bakr? What have the Shi'ites done for Islam?

-have you read the book, "Aqeedah Tahawwiyah?"
-it says if you hate the Sahabahs, you are a MUNAFIQH

6. SPENDING FESABILILLAH IS A BURDEN ON THE MUNAFIQEEN

And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and in His Messenger (Muhammad (ﷺ)); and that they came not to As-Salat (the prayer) except in a lazy state; and that they offer not contributions but unwillingly. (At-Tawbah 9:54)

7. HYPOCRITES LIKE TO KILL THE BELIEVERS
-they tried to kill the Rasool (ﷺ) on the Tabuk expedition

They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam, and they resolved that (plot to murder Prophet Muhammad (ﷺ)) which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a Wali (supporter, protector) or a helper. (At-Tawbah 9:74)

8. PEOPLE GRAVITATE TOWARDS POWER (SHAWKA)
-the new power now belonged to Islam
-do people want Ethiopian or Bangladeshi passport?
-no, they want UK or US (they want military power)
-when the people saw 30,000 to fight the Byzantines
-they flocked to Muhammad (ﷺ) to fight the pagans

(ABU BAKR PERFORMS THE PILGRIMAGE)

The last time we covered the Tabuk expedition
-and there were many lessons gathered from this expedition
-even though the rasul (ﷺ) was in Medina for only 9 years
-he was able to gather an army of 30,000 believers
-the first battle at Badr had only 313 believers, but Tabuk had 30,000

This was very shocking
-for a poor orphan boy to announce his prophet hood
-and announce an expedition against the Romans
-this was shocking to the Arab tribes
-but you should see the prophet as rasulullah
-you should not look at him as an Arab.
-he was Arab by race but rasulullah by profession

He sent for the Tulaqa (new reverts) and they came to join him
-when the prophet won at Hunain he had a lot of booty
-and he gave this to the new reverts and less to the Ansars

So they started to grumble
-that the prophet gave a lot to his brothers from Makkah and gave them less
-but he explained to them that these new reverts need the booty to make them firm in Islam
-because some people come to Islam because of their stomachs
-he told the Ansars that he is giving them himself and the Makkans the booty
-and asked what they preferred, this made them cry

When the prophet conquered Makkah, he said no hijra after it

Narrated By Ibn 'Abbas: Allah's Apostle (ﷺ) said, "There is no Hijra (i.e. migration) (from Mecca to Medina) after the Conquest (of Mecca), but Jihad and good intention remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately. [Sahih Bukhari, Vol 4, Book 52, Hadith #042]

-Because Makkah had now become darul Islam
-and there are three dars in this world
1. Darul harb
2. Darul kufr
3. darul Islam

Darul kufr are people that are not fighting Islam
-darul harb is the abode of war and they kill and lock up innocent Muslims
-I do not need to tell you which countries are darul harb

-and if you are in darul harb and borrow money, you do not have to pay it back

Darul Islam is the land of Shariah
-we do not have darul Islam, but we have it in the making places like Somalia, Mali etc
-because we have sincere brothers in these countries

You are not allowed to call for Shariah in darul harb
-you should call them to Tauheed
-calling them to Shariah is like throwing silver, gold to the swine
-these people cannot understand the Shariah
-because they are beneath the cattle

Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the Path. (i.e. even worst than cattle). (Al-Furqan 25:44)

from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn will abide in the Fire of Hell. They are the worst of creatures. (Al-Baiyinah 98:6)

You have born Muslims, who do not want Shariah
-so how about the kaafir uslee?
-and when someone ask if you want Shariah or democracy and you say the latter
-you have become an apostate and a waste of space

The laws of darul kufr are different from those of darul harb
-you are not allowed to attack the former
-you can only attack darul harb
-because Allah told you;

And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihad, but it was supplemented by another (V.9:36)]. (Al-Baqarah 2:190)

-you should pay attention to those who are fighting you
-you already have enough enemies, so why do you want to look for more enemies?

The prophet never attacked those who did not attack him
-he attacked Banu Mustaliq because they wanted to attack him
-and so the best form of defense is to be on the offensive
-and the prophet said do not wish to meet the enemy

Narrated By Salim Abu An-Nadr: (The freed slave of 'Umar bin 'Ubaidullah)

I was Umar's clerk. Once Abdullah bin Abi Aufa wrote a letter to 'Umar when he proceeded to Al-Haruriya. I read in it that Allah's Apostle in one of his military expeditions against the enemy, waited till the sun declined and then he got up amongst the people saying, "O people! Do not wish to meet the enemy, and ask Allah for safety, but when you face the enemy, be patient, and remember that Paradise is under the shades of swords." Then he said, "O Allah, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the clans, defeat them, and grant us victory over them." [Sahih Bukhari, Vol 4, Book 52, Hadith #266A]

Because of this hadith the scholars said you are not allowed to start hostilities
-against a country that is not plotting against you
-the rasul (ﷺ) marched against the Romans because Caesar was plotting against him
-so it was a pre-emptive strike and this shocked the Arabs
-because the Romans had defeated the Persians
-but even though it was shocking, the Muslims heeded to his call and came forward
-even the new reverts, many people came forth to fight
-but the prophet said he did not have mount to give them and they went home crying

Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad). (At-Tawbah 9:92)

Today people do not cry when they miss jihad
-instead they put conditions on jihad, like 'the Covenant of Security'
-they try to abrogate jihad
-some of them say no jihad without a caliph
-others say the mujahideen are terrorist and khawarij
-some say democracy is the way forward, not the bullet
-some say just go for 4 months or 40 days in the path of Allah
-some say jihad nafs jihad akbar

***"We have come back from the minor jihad to the major one" someone asked: "What is the major Jihad O Messenger of Allah?" he replied: "Jihad of the nafs,"* (This report, collected by Bayhaqi is fabricated as mentioned in Mannaar as-Subl of Ibn Qayyim al-Jawziyyah)**

Ibn Taiymiyyah said in Al-Furqan PP. 44-45: "This hadith has no sources and nobody whomsoever in the field of Islamic knowledge has narrated it. Jihad against the disbelievers is the most noble of actions and moreover it is the most important action for the mankind."

-Ibn Qayyim said this hadith stinks and is obnoxious

-the hadith is collected by Bayhaqi, who studied under al Haakim his book is al Mustadrak
-this book has 50 fabricated hadith
-so if his Shaikh has a book with 50 fabricated hadith
-it is not a surprise he has this in his book

The Goofy Soofis like this hadith: jihad nafs jihad akbar
-and when they write a book, they never give takhreej
-and to quote fabricated hadith is their hallmark
-they are the ones who quoted:
-had it not been for the prophet Adam would not have been forgiven

FABRICATED: *"When Adam sinned, Allah told him to seek forgiveness in the name of Muhammad, then Allah said to him: Had it not been for Muhammad I wouldn't create the heavens and the earth. I Allah created the heavens and the earth for the sake of Muhammad." [Mustadrak of al-Haakim]*

Why did the Sahabah cry when they missed the jihad?
-this is because they know if you kill a kaafir, you will never be with that kaafir together in hellfire

It has been narrated on the authority of Abu Huraira that the Messenger Allah ((ﷺ)) said: A disbeliever and a believer who killed him will never be gathered together in Hell. [Sahih Muslim, Book 20, Hadith #4661]

Look at the attitude of the Sahabah towards jihad
-this is far different from the attitude of the munafiq
-they give many excuses and spin on jihad
-when a person is not sincere this is what he does

Shaikh Bin Baz said jihad was fardul a3in

SHAIKH BIN BAAZ FATWA IN SUPPORT OF JIHAD AGAINST SOVIETS:
Click me

Narrated by An-Nu'man bin Bashir: The Prophet ((ﷺ)) said: "The likeness of the believers in their mutual love, mercy and compassion is that of one body; when one part of it suffers, the rest of the body joins it in staying awake and suffering fever." [Al-Bukhaari (6011) and Muslim (2586)]

-when the Soviet Union attacked Afghanistan, but we did not have a caliph back then
-so what are you talking about, saying no jihad without a caliph
-your Aqeedah is dodgy and does not pass scrutiny

On the authority of Imraan ibn Hussain who said: "The Messenger of Allah (ﷺ) said, `A group of people from my Ummah will continue to fight for the

sake of the truth until the last of them fights the Dajjal (anti-Christ) (Al Hakim in his book Al-Mustadrak Vol. 4 pg.450)

Jabir b. 'Abdullah reported: I heard the Messenger of Allah (ﷺ) say: A section of my people will not cease fighting for the Truth and will prevail till the Day of Resurrection. He said: Jesus son of Mary would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would say: No, some amongst you are commanders over some (amongst you). This is the honour from Allah for this Ummah. [Sahih Muslim, Book 1, Hadith #293]

The Prophet ﷺ said a group of his ummah will always fight jihad
-until they meet the dajjaal, this hadith is sahih
-so do not think every hadith in Mustadrak is fabricated
-the hadith that is fabricated always contradicts the Qur'an
-like Adam was forgiven because of Muhammad ﷺ

And I (Allah) created not the jinn's and humans except they should worship Me (Alone). (Adh-Dhariyat 51:56)

The Prophet ﷺ had 30,000 men
-and the Romans knew they could not defeat the Muslims when they were just 3,000
-so how could they defeat them when they are now 30,000?
-this made them to melt in the local population and refuse to fight, they were not stupid

When the local Arab tribes saw the prophet with an army of 30,000
-and the Romans refusing to fight the Muslims
-they jumped ships and gave the prophet their bay'a
-so it was a victory even though there was no fighting

<u>Some Important Events that featured that Year</u>

After the Tabuk expedition, some unpleasant things happened

1. After the Messenger's return from Tabuk, the sworn allegation of infidelity [In case of an infidelity accusation that lacks evidence, both husband and wife swear by Allah that they are innocent and did not commit infidelity. The Husband invokes Allah's curses on himself if he is lying and the women invokes Allah's wrath on her if she is lying] between ʻUwaimir Al-ʻAjlani and his wife took place.

2. Pelting with stones the Ghamidiyah woman who confessed committing adultery. She was pelted with stones only after weaning her child off her breast milk.

3. Negus Ashama; the king of Abyssinia (Ethiopia), died so the Prophet

[(ﷺ)] performed prayer in absentia for him.

-the Negus died and the prophet did salatul ghaib on him
-so you are allowed to do this on a person
-if you are sure there is no Muslim presence in their country to pray Janaza over him
-the Negus was the man who took the Muslims and refused to return them back to Quraish
-he asked them to live in Ethiopia as long as they want
-he died in the 9th year of hijra

4. The death of Umm Kulthum, the daughter of the Prophet [(ﷺ)], the Prophet felt extremely sad at her death. "Had I got a third daughter, I would let you marry her." He said to ʻUthman.

Umm Khulthumn also died in this year
-and she was married to Uthman
-before her was Ruqaiya
-and so Uthman was the only man who married two of the Prophet's daughters

5. The death of ʻAbdullah bin Abi Salool, the head of hypocrites, after the Prophet's return from Tabuk. The Messenger of Allâh [(ﷺ)] asked Allâh's forgiveness for him. He also prayed for him in spite of ʻUmar's disapproval and his attempt to prevent him from doing that. Later on a Qur'ânic verse was revealed attesting to ʻUmar's right viewpoint.

-this man used to be called king Salool
-but this was lost when the Prophet came to Medina
-so he kept a grudge in his heart for the prophet
-he had love of wealth and power in his heart
-he was the one who also started the slander of Aisha, but Allah called this good

Verily! Those who brought forth the slander (against 'Aishah the wife of the Prophet (ﷺ)) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. (An-Nur 24:11)

-even though it is painful for you, but Allah said it is good
-because all your sins will be taken from you and given to that person
-and if you do not forgive the person Allah will never forgive that person

Ibn Kathir in al Bidayah al Nihaya, Volume 4 page 160 writes the following: "Then he (prophet) went to the people and addressed and then recited what Allah revealed in Quran, then he ordered that Mastah bin Uthatha Hasaan bin Thaabit, Hamna bint Jaysh to be punished because

they were among those who spread the allegation of adultery."

The Prophet ﷺ did not flog the hypocrites
-this is because Allah said;

Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them. (An-Nisa 4:145)

-so he flogged the Muslims, so that they will be cleansed and not punished in the Aakhira
-but because you cannot purify a hypocrite by flogging him
-the Prophet did not bother to flog them

When King Salool died
-the Prophet ﷺ stood over to pray Janazah over him

Ibn Umar (RA) narrated: Abdullah son of Abdullah ibn Ubayy came to Allah's Messenger ((ﷺ)) when his father died, and said, 'Give me your shirt that I may shroud him in it, and offer his funeral Salah and seek forgiveness for him." So, he gave him his shirt and said, "When you are over (with preparations), call me." When he intended to offer the Salah, Umar pulled him, saying, "Has not Allah forbidden us to pray over the hypocrites?" He said, "I am between two options either to seek forgiveness for them or not to seek forgiveness for them", and he offered Salah over him. So Allah revealed. "And never offer a prayer on any one of them who dies, and do not stand by his grave." (9:84) [Bukhari 1229, Muslim 2774, Tirmidhi 3109, Ahmed 4680, Nisai 1899,1523]

And never (O Muhammad (ﷺ)) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fasiqûn (rebellious, - disobedient to Allah and His Messenger (ﷺ)). (At-Tawbah 9:84)

-Umar pulled his shirt and asked him not to do so
-but the Prophet ﷺ said he will do so
-Allah then revealed the ayah in Surah Taubah

So if a person died as a Brelvis, Goofy Soofi, Shady Shia, a soldier in the kaafir army or a spy
-it is haram to go to his Janazah because of the ayah above
-it does not get clearer than this, it is haram to pray over a hypocrite

1. A Goofy Soofi who believes in wahdatul wujud
2. The one who bad mouths the mujahideen
3. Those who fight for kaafir armies because Allah said;

Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghût (Satan, etc.). So fight you against the friends

of Shaitan (Satan); Ever feeble indeed is the plot of Shaitan (Satan). (An-Nisa 4:76)

4. those who spy for the kuffaar

Abu Bakr [R] performs the Pilgrimage

When the rasul ((ﷺ)) entered into Medina
-in the month of dhul Qaada 9th year of hijra, he sent Abu Bakr to lead the hajj

In the month Dhul-Qa'dah or in Dhul-Hijjah of the very year (the ninth of Al-Hijra), the Messenger of Allâh [(ﷺ)] dispatched Abu Bakr [R], the truthful, as a deputy prince of Al-Hajj (pilgrimage), so that he would lead the Muslims in performing of the pilgrimage rituals. Ibn Abbas (RA) narrated: The Prophet ((ﷺ)) sent Abu Bakr (RA) commanding him to proclaim these expressions (of bara'ah). Then, he sent Ali (RA) behind him and he caught up with him while he was still on the way. When he heard the cry of the she-camel of Allah's Messenger ((ﷺ)), the Quswa, Abu Bakr (RA) thought that he has come, but he was Ali. He gave the letter of Allah's Messenger ((ﷺ)) in which he had commanded Ali to proclaim those expressions. So, both of them went ahead, performed Hajj and Ali stood up during the day of tashirq and proclaimed, "Allah and His Messenger are immune from (absolved of) responsibility for every polytheist. You have four months to move about on land and the polytheists will not perform Hajj after this year nor make tawaf of the House naked. And no one but a believer will enter Paradise." So, Ali proclaimed and when he was tired, Abu Bakr made the proclamation of it. (Days of tashriq are three days after the Eid of sacrifice). Zayd ibn Yuthay' narrated: We asked Ali with what he was sent during the Hajj. He said, "I was sent with four (messages): That the tawaf of the House will not be made in the nude; he who has a covenant with the Prophet ((ﷺ)), (must know) that it will expire on its term but he who has no covenant has a period of four months; that no one but a believing soul will enter Paradise; and that the polytheists and the Muslims will not gather together after this year." [Sunan Tirmidhi (5/275) No. 3091, Nasa'i in 'Sunan al-Kubra' (2/408) No. 3950]

The conditions above were laid at this pilgrimage

Freedom from (all) obligations (is declared) from Allah and His Messenger ((ﷺ)) to those of the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah), with whom you made a treaty. (At-Tawbah 9:1)

-and Allah revealed in Surah Taubah, the only Surah with no basmalah in the beginning
-because it was the Surah of jihad and it was inappropriate to show mercy to the kuffaar

-so Allah revealed it, it is also called Surah of Baraa

So travel freely (O Mushrikûn - see V.2:105) for four months (as you will) throughout the land, but know that you cannot escape (from the Punishment of) Allah, and Allah will disgrace the disbelievers. (At-Tawbah 9:2)

So the kuffaar were given a grace period of 4 months to have their kufr and zandaqa
-but after it they would taste the mighty sword of Islam if they did not embrace Islam
-and the Prophet (ﷺ) said drive out the Jews and Christians from the Arabian Peninsula and that no 2 religions should remain in the Arabian Peninsula

Yahya related to me from Malik from Ibn Shihab that the Messenger of Allah ((ﷺ)), said, "Two deens shall not co-exist in the Arabian Peninsula." Malik said that Ibn Shihab said, "Umar ibn al-Khattab searched for information about that until he was absolutely convinced that the Messenger of Allah ((ﷺ)), had said, 'Two deens shall not co-exist in the Arabian Peninsula,' and he therefore expelled the Jews from Khaybar." [Muwatta Imam Malik (2/892-893) No. 18 and Bayhaqi in 'Sunan al-Kubra' (9/350) No. 18751]

And a declaration from Allah and His Messenger to mankind on the greatest day (the 10th of Dhul-Hijjah - the 12th month of Islamic calendar) that Allah is free from (all) obligations to the Mushrikûn (see V.2:105) and so is His Messenger. So if you (Mushrikûn) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allah. And give tidings (O Muhammad SAW) of a painful torment to those who disbelieve. (At-Tawbah 9:3)

Except those of the Mushrikûn with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty to them to the end of their term. Surely Allah loves Al-Mattaqûn (the pious - see V.2:2). (At-Tawbah 9:4)

It is haram to take jizyah from pagans in the Arabian peninsula
-you take it from those outside the Peninsula
-but the Hanbali and Shafi'i Madhab do not allow Jizyah from anyone except
-the Jews, Christians and fire worshippers, it is the other two Madhabs that allow it

The Muslims allowed the Hindus to pay Jizyah in India
-and look at the fitna today, they are killing Muslims today

Then when the Sacred Months (the Ist, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikûn (see V.2:105) wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salat (Iqamat-as-Salat), and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful. (At-Tawbah 9:5)

-this ayah is the official verse of the sword
-there are many ayahs commanding us to fight the kuffaar
-but this is the official ayah

Jihad (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know. (Al-Baqarah 2:216)

And fight in the Way of Allah those who fight you but transgress not the limits. Truly, Allah likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihad, but it was supplemented by another (V.9:36)]. (Al-Baqarah 2:190)

And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do. (Al-Anfal 8:39)

There are wicked scholars who claim this ayah was for the mushrikeen of Makkah
-but this is wrong, it is for all kaafirs
-fitnah means shirk, are you trying to say that shirk is only in Makkah?
-if this was for only those in Makkah, why did the Muslims conquer Spain?
-why was the Byzantine Empire defeated in 1453 C.E. by Muhammad al Fatih?

Pope Benedict XVI quoted a 14th Century Christian emperor who said the Prophet Muhammad had brought the world only "evil and inhuman" things.:

The Prophet marched against them at Tabuk expedition, but they refused to fight
-but they were defeated later by a small boy
-and the biggest church in the world became a masjid
-so the Romans were wise to smell the rat (their defeat) in the 9th year of hijra

So the Prophet ﷺ sent Abu Bakr to lead the pilgrimage
-and then sent Ali with a letter as a directive to be read to the people

-and the letter had four directives
-and then Allah put another directive

1. No one will enter paradise except a believer
2. No pagan will be allowed to make hajj after this year
3. No Mushrik is allowed to make Tawaf around the Ka'bah naked after this year
4. That the pagans had only four months to be kuffaar

the pilgrimage was successful and the next year
-the rasul (ﷺ) did his pilgrimage

(THE FAREWELL SERMON)

Blue Fonts (Its Khatbah)

Brown Fonts (Hadith)

Green Fonts (Qur'an)

THE FAREWELL SERMON
- this sermon was delivered on the day of Arafat
- there are two important mountains:
- the two mountains are Jabal An-Nur and Jabal Ar-Rahmah
- the rasul (ﷺ) stood at Jabal Ar-Rahmah when he delivered the farewell sermon
- he received the first revelation on Jabal An Nur
- he did not want to make hajj while the kuffaar are in Makkah

Abu Bakr did hajj the year before
- the rasul (ﷺ) sent Abu Bakr on his behalf to make hajj in the 9th year of hijra
- he sent Ali with a letter as a directive
- the letter stated three things:

1. no-one will enter paradise except a believer
2. No pagan will be allowed to make hajj after this year
3. no Mushrik is allowed to make tawaf around the Ka'bah naked after this year

- if you fast on the day of Arafat, one year of your sins are forgiven
- both past and future year

Abu Qatada reported the Apostle of Allah (ﷺ) and said: ...Thereupon he (the Messenger of Allah) said: I wish, I were given strength to observe that. Thereafter he said: The observance of three days' fast every Month and that of Ramadan every year is a perpetual fasting. I seek from Allah that fasting on the day of 'Arafa may atone for the sins of the preceding and the coming years and I seek from Allah that fasting on the day of Ashura may atone for the sins of the preceding year. [Sahih Muslim, Book 6, Hadith #2602]

- when the rasul (ﷺ) was on the mountain
- he was with 144,000 Muslims
- this was because he made his intention publicly, hence people grabbed the opportunity

On the eighth day of Dhul-Hijjah that is the Day of Tarwiyah, he left for Mina where he performed the noon, the afternoon, the sunset, the evening and the dawn prayers. I.e. five prayers. Then he stayed for a while till the sun rose up then he passed along till he reached 'Arafah, where there was a tent built for him at Namirah. He sat inside till the sun went down. He ordered that Al-Qaswa', his she-camel, should be prepared for him. They saddled it and had it ready, so he went down the valley where a hundred thousand and twenty-four or forty-four thousand people gathered round him. There he stood up and delivered the following speech:

- if a child makes hajj it is valid, but the Barakah goes to the parents
- he has to make hajj again when he reaches puberty

“O People, lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you very carefully and TAKE THESE WORDS TO THOSE WHO COULD NOT BE PRESENT HERE TODAY...

- Muadh Ibn Jabal cried when the rasul was sending him to Yemen
- because he told him that by the time he is back
- he would be dead by then
- so the rasul told him Wallahi I love you
- there he made a dua to Allah
- because if the rasul loves you, that means Allah loves you too

Mu'adh reported that the Messenger of Allah, may Allah bless him and grant him peace, took him by the hand and said, "O Mu'adh! By Allah, I love you and I advise you not to fail to say after every prayer, 'O Allah, help me to remember You and thank You and worship You well." [Abu Dawud and an-Nasa'i]

...O People, just as you regard this month, this day, and this city as Sacred, so regard the life and property of every Muslim as a sacred trust...

And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him. (An-Nisa 4:93)

- the life of a Muslim is sacred

Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind (Al-Ma'idah 5:32)

- so the people who are killing Muslims in Syria
- asking them to say "there is no god but Bashar Al Assad"
- they buried a man alive for refusing to say so
- a sister was not strong enough to watch the video
- this is because seeing is not like hearing it
- a picture is equal a 1,000 words

- so the rasul (ﷺ) warned against killing each other
- if you kill a Muslim because you hate the Islam in him
- like the way they killed Imam Anwar (rh)
- this makes one a kaafir
- some murderers are kaafirs and other are not
- because Sahabahs fought and killed one another
- if the murderer uses black magic this makes him a kaafir
- because magic is major kufr and makes you a kaafir

If he exposes your whereabouts to the kuffaar
- for them to come and kill you, this makes you a kaafir

- like the what the Pakistanis did with Osama Bin Laden (rh)

If you take part in the murder by saying a part of the word
- this makes you a party in the killing

Ibn Umar narrated: 'Umar Ibn al-Khattab (RA) killed seven people because they had collaborated in killing one man. (People questioned Umar why he did this) and he answered: "Had all the people of Sana'a (Yemen) conspired to kill a Muslim, I would have killed them all."' [Sunan al-Kubra al-Bayhaqi (8/73-74) No. 15975, Muwatta Imam Malik (2/871) No. 13, Musannaf Ibn Abi Shaybah (5/429) No. 27695]

During the Caliphate of Umar (RA)
- 7 people conspired and killed a man and Umar killed all 7 of them
- if a man kills you because you owe him and refuse to pay him, he is not a kaafir
- because you argued over Dunya

If you seduce someone's daughter and get her pregnant
- if her father kills you, he is not a kaafir

When George Bush declared a crusade
- against Iraq and Afghanistan
- Pakistan volunteered to help them
- when they killed 24 Pakistani soldiers
- USA refused to apologies, Shaikh agrees with them

- for Brelvis are scum's of the earth and traitors to Allah, the rasul, the Ummah etc
- so they deserve what happened to them
- they searched for honour in things other than Islam

Taariq bin Shihab reports that when Umar (RA) was travelling to Shaam, Abu Ubaydah bin Jarraah (RA) was accompanying him. When they arrived at a point where they had to wade across, Umar (RA) alighted from his camel, removed his leather socks and threw them over his shoulders. He then took hold of the reins of the camel and waded through. "O Ameerul Mu'mineen!" Abu Ubaydah (RA) said, "Are you doing that?! Do you also remove your leather socks, throw them over your shoulders, take hold of the reins of the camel and then wade through?! I would not like the people of that city (where we are headed) to see you like this." "O, Abu Ubaydah! Had anyone other than you made such a statement, I would have made him a lesson for the Ummah of Muhammad (ﷺ). We were once amongst the lowest of people, but Allaah gave us honour because of Islaam. As soon as we start to seek honour in avenues other than that in which Allaah has granted us honour, Allaah will then humiliate us." [Mustadarak al-Hakim (1/130) No. 207]

They (hyprocrites) say: "If we return to Al-Madinah, indeed the more honorable ('Abdûllah bin Ubai bin Salul, the chief of hyprocrites at Al Madinah) will expel there from thee meaner (i.e. Allah's Messenger (ﷺ))." But honour, power and glory belong to Allah, His Messenger (Muhammad (ﷺ)), and to the believers, but the hypocrites know not. (Al-Munafiqun 63:8)

- they did not read the Quran (63:8)
- where Allah tells us who gets Izzah

Hosni Mubarak, Gaddafi etc sought Izzah from the kuffaar
- where are they now?
- Gaddafi called the mujahideen rats but he was found in a tunnel, that makes him the

BIG RAT

The mujahideen captured Tripoli on the 17th of Ramadan
- this was the anniversary of Badr
- the 20th of Ramadan was when Makkah was conquered
- the wise general gives a Khutbah on days like these to inspire the soldiers
- the wicked scholars will never talk about fiqhul Waaqi

MUSLIMS YOU ARE ALLOWED TO KILL

1. THE ONE WHO COMMITS ADULTERY
- this should be done in the Islamic state
- the layman cannot kill them, but the Imam/Qadi (judge) should

If you see two people naked and the man on top of the woman
- this is not evidence
- we need 4 witnesses for this and if one contradicts another
- the case is thrown out of the court and the witnesses are given 80 lashes each

In Pakistan they carry out honour killing
- basing it on a fabricated hadith
- in which Umar's son committed zina
- and he was killed during Umar's caliphate
- this cannot be true because this son fought for Ali against Muawiyya

100 FABRICATED HADITH BY SHAIKH FAISAL:
Click

2. THE APOSTATE

Narrated By Ikrima: Ali burnt some people and this news reached Ibn 'Abbas, who said, "Had I been in his place I would not have burnt them, as the Prophet said, 'Don't punish (anybody) with Allah's Punishment.' No doubt, I would have killed them, for the Prophet said, 'If somebody (a Muslim) discards his religion, kill him.'" [Sahih Bukhari, Vol 4, Book 52, Hadith #260]

According to democracy, you have a right to change your religion
- so if your child wants to be kaafir, he/she is free to do so
- it is the Qadi in the court who can kill them
- there are many apostates in Europe and America, we cannot kill them all
- Salman Rushdie is not the only one
- he is not an apostate because he was no Muslim to begin with

3. THE MURDERER

During the caliphate of Muawiyya
- he asked a boy whose father was killed by a man
- whether he wants blood money or should the man be killed
- the boy chose killing

4. HOMOSEXUALS

There are a difference of opinion concerning the punishment for the one who commits sodomy. The following are the opinions that were mentioned by Imam Ash-Shawkani

in "Nayl Al-Awtar" , Vol. 7/p122-124.
1) That he is killed with the sword, then burnt. This is narrated from Abu Bakr and 'Ali Ibn Abi Talib.
2) That a wall should be collapsed upon him. This was the opinion of 'Umar and 'Uthman.
3) That he should be thrown from the highest building in the city, then that should be followed up with him being pelted with rocks. This was the opinion of Ibn 'Abbas.
4) That he is stoned. This is narrated by Al-Bayhaqi from 'Ali Ibn Abi Talib, Ash-Sha'bi, Az-Zuhri, Malik, Ahmad, Is'haq, and Ash-Shafi'i.
5) That they are burned. This was narrated by Al-Bayhaqi, that Abu Bakr gathered the Sahabah and 'Ali mentioned this, and the Sahabah agreed upon it. It was also mentioned by Al-Munthiri that it was done by Abu Bakr, 'Ali, 'Abdullah Ibn Az-Zubayr, and Hisham Ibn 'Abdil-Malik.
6) That he is stoned, then burnt with fire. This is narrated from the Sahabah agreeing upon it in the time of Abu Bakr.
7) That the punishment is the same as Zina, in that if he is a virgin, he is whipped, and if he is not, then he is stoned.
8) That there is no prescribed punishment, rather it is left up to the Imam to perform Ta'zir, and this was narrated from Abu Hanifah, and one narration from Ash-Shafi'i, and others.
Ash-Shawkani refutes the opinion of the punishment being the same as Zina, as well as the opinion that there is only Ta'zir, and supports the opinion that he is killed, but does not appear to specify which way of killing is the strongest.

Some people believe that homosexuality is like zina, which is not the case
- zina is natural (not halal), it is opposite sexes coming together
- so a man committing zina is not a kaafir

This Qiyaas does not make sense
- because the caliphs killed them and burnt their bodies
- there are people who say gays can be Muslims
- Mohsin Hendricks in South Africa has an inner circle
- in which he holds study circles for gays
- because he was a gay

Gay Imam in Cape Town:
Click me

You will inevitably follow the paths of those who came before you, handspan by handspan, cubit by cubit, until even if they entered the hole of a lizard, you will follow them." We said, "O Messenger of Allaah, (do you mean) the Jews and Christians?" He said, "Who else?" (Narrated by al-Bukhaari, al-I'tisaam bi'l-Kitaab wa'l-Sunnah, 6889; Muslim, al-'Ilm, 6723).

Lesbians should not be killed
- because it is impossible for a woman to enter another
- their sex is fake
- lesbians are suffering from personality disorder, called "Penis envy"
- they are given a hundred lashes

5. RAPIST

6. ARMED ROBBER

- we kill the Armed Robbers

- in Saudi they crucified the armed robber
- they also named his tribe
- they asked why did you name the tribe? this was the tribe of Imaam Ahmad ibn Hanbal
- they said, would not it be a shame in the Tribe of Imaam Hanbal
- their Shaikh said, was not Abu Jahl from Quraysh, and the Prophet (ﷺ) from Quraysh

Abu Malik al-Ashari narrated the Prophet ((ﷺ)) said: "There are four matters of jaahiliyyah that exist among my ummah and they will not give them up: boasting about one's forefathers, casting aspersions upon people's lineages, seeking rain by the stars and wailing for the dead." [Sahih Muslim (Vol. 2 pg. 644) No. 934]]

7. SPY

8. HE ONE WHO SMUGGLES DRUGS IN THE ISLAMIC STATE

- see 5:33 for hujjah we can kill rapist and drug smugglers

The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. (Al-Ma'idah 5:33)

9. PAEDOPHILE

- to Kill a paedophile it needs ijtihad of the Qaadi
- if he is the father of the girl or a homosexual, they are killed
- if the paedophile was gay or incest you kill the paedophile
- if the child dies as a result of paedophilia you kill the paedophile
- because it is paedophilia and murder
- he can be required to pay compensation for destroying the hymen of the child

10. ONE WHO DID BESTIALITY

Narrated By Abdullah ibn Abbas: The Prophet (ﷺ) said: If anyone has sexual intercourse with an animal, kill him and kill it along with him. I (Ikrimah) said: I asked him (Ibn Abbas): What offence can be attributed to the animal He replied: I think he (the Prophet) disapproved of its flesh being eaten when such a thing had been done to it. [Abu Dawud, Book 33, Hadith #4449]

11. ONE WHO DABBLES IN BLACK MAGIC

- one strike of the sword is the punishment for the magician

Prophet Muhammad (ﷺ) said: "The hadd (prescribed punishment) for the practitioner of magic is a blow with the sword (i.e., execution). (Narrated by al-Tirmidhi, 1460; al-Daaraqutni, 3/114; al-Haakim, 4/360; al-Bayhaqi, 8/136)

Bajaalah (RA) said: "`Umar ibn Al-Khattaab (RA) wrote to us commanding us to kill every sorcerer, male or female." [Musnad Ahmad (Vol. 2, pg.302) No. 1657, Sunan-ul-Baihaqee, Vol. 8 pg.247 & Vol. 9, pg.189]

- Umar wrote letters to every country and said hunt down the magician and kill them
- When the Rasool (ﷺ) said you are not suppose to kill a believer
- there is an exception to this rule

12. INCEST - ONE WHO SLEPT WITH DAUGHTER, AUNT OR NIECE

- if a brother and sister slept with each other you kill them both
- if a boy slept with his Aunt you kill them both
- according to Shariah Law you kill the ones who dabble in incest

Ibn Abbas reported that the Holy Prophet ((ﷺ)) said, "Any man who commits the crime of incest must be put to death and any man who cohabits with an animal both him and the animal must be put to death". (Sunnan Ibn Majah No.2564 also Naylul Awthaar Vol. 7 pg.118)

- The Rasool (ﷺ) said the Lives and Property is sacred

…so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners…

- Allah says:

Those who are faithfully true to their Amanat (all the duties, which Allah has ordained, honesty, moral responsibility etc.)[] and to their covenants; (Al-Mu'minun 23:8)

Did you know some Muslims, when you lend them your car, they say it was stolen?
- they will sell it, and say to you let the insurance pay you back
- when you take an amaana from someone you should give it back the way they gave it

The Prophet (PBUH) said: "The one who gets married with the intention not to pay dowry to his wife is a fornicator. And the one who borrows money with the intention not to pay back is a thief." (Ibn Hiban, 2/270)

"There is no faith for the one who has no trust, and there is no religion for the one that does not fulfill his promises." [Ahmad]

One of the signs of the last day, is amaana will remove from the hearts of the people
- this is something the Prophet (ﷺ) reminded us on the Farewell Khutbaah
- you cannot pay them back on the Day of Judgment day by Euros, Dollars, Pound sterling etc
- only currency accepted is good deeds, this is how you will pay them back

On the authority of 'Abdullah ibn Mas'ud (RA), who said: The Messenger of Allah (ﷺ) narrated to us: By Allah, other than whom there is no god, verily one of you behaves like the people of Paradise until there is but an arm's length between him and it, and that which is written overtakes him and so he behaves like the people of the Hell-fire and thus he enters it; and one of you behaves like the people of Hell-fire until there is but an arm's length between him and it, and that which has been written overtakes him and so he behaves like the people of Paradise and thus he enters it. [al-Bukhari (6594) and Muslim (2643)]

…Hurt no one so that no one may hurt you. Remember that you will indeed meet your LORD, and that HE will indeed

reckon your deeds…

- advice of the Prophet (ﷺ) Hurt no one and no one will hurt you
- the real Muslim is the one, who safeguards the believer by his tongue and hands

Narrated By 'Abdullah bin 'Amr: The Prophet (ﷺ) said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden." [Sahih Bukhari, Vol 1, Book 2, Hadith #009]

The Khutbaah of the Rasool (ﷺ)
- this is such a important khutbaah
- the kaafir will blame the Kiraaman Kaatibin, then Allah will tie their hands and feet
- Allah says in Surah Yasin: 65

This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). [Tafsir At-Tabari, Vol. 22, Page 24] (Ya-Sin 36:65)

... ALLAH has forbidden you to take usury (interest), therefore all interest obligations shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah has judged that there shall be no interest and that all the interest due to Abbas ibn Abd al-Muttalib (Holy Prophet Muhammad's uncle) shall henceforth be waived....

The rasool (ﷺ) then talks about, how Allah has forbidden ribaa
- and then the prophet (ﷺ) talked about murder
- have you not heard about people borrowing money and not giving it back
- have you not heard about people harming each other with their hands and tongues
- all the problems that the Prophet (ﷺ) talked about in his Khutbaah
- it is all relevant to our time now

Abu Huraira reported Allah's Messenger (ﷺ) said: "Riba has seventy segments, the least serious being equivalent to a man committing adultery with his own mother." [Ibn Majah, Vol. 3, p337, #2274 and Mustadrak Al-Hakim, Vol. 2, p43, #2259]

- ribaa consists of 73 branches
- why are you surprised by the Wall Street march?

And say: "Truth (i.e. Islamic Monotheism or this Qur'an or Jihad against polytheists) has come and Batil (falsehood, i.e. Satan or polytheism, etc.) has vanished. Surely! Batil is ever bound to vanish." (Al-Isra 17:81)

Falsehood by nature will perish
-Allah warned us about riba in surah Baqarah

The rasul saw some men in Al Israa Wal Miraj
- their bellies were so big
- Jibril told him they are the men who dealt in riba

Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitan (Satan) leading him to insanity. That is because they say: "Trading is only like Riba (usury)," whereas Allah has permitted trading and forbidden Riba (usury). So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to Riba (usury)], such are the dwellers of the Fire - they will abide therein. (Al-Baqarah 2:275)

Allah will destroy Riba (usury) and will give increase for Sadaqat (deeds of charity, alms, etc.) And Allah likes not the disbelievers, sinners. (Al-Baqarah 2:276)

- if Allah is telling you in Baqarah 275-276
- you should not be surprised that capitalist is failing

...Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things...

The rasul (ﷺ) is warning you here about the Satan's web
- he always starts off with the innocent steps
- that will lead you to commit the sins
- just like the story of Barsisa

Teachers sleep with their students all over the world
- there is a country in Africa in which the girls must sleep
- with their teachers in order to pass

Ibn Jareer said that Ibn Mas'ood interpreted the above verse saying: "This refers to a woman who used to shepherd sheep and she had four brothers, and by night she used to go to the cell of a priest to sleep. Then the priest fornicated with her and she became pregnant. Then, the devil came to him and whispered to him "kill her and bury her as you are a man to whom people would listen and would believe [in what you say]". So, the priest killed her and buried her. Then, the devil came to her brothers in a dream and whispered: "The priest fornicated with your sister and when she became pregnant, he killed her and buried her in such and such a place." In the morning, one of the brothers said: "I swear by Allaah, I saw a dream last night, but I don't know whether or not I should tell it to you." His brothers said: "Tell us the story." Then, he related the story to them. One of them said: "I swear by Allaah, I saw the same dream." Another brother said: "I swear by Allaah, I saw the same dream as well." Thereupon, they said: "There must be something wrong." So, they went and complained to the king about that priest, and the king's men arrested the priest. Then the devil came to this priest and told him: "It is me who put you in this mess, and no one else can get you out of it except me, so prostrate to me once and I will get you out of this mess." Then the priest prostrated to him. When they arrived to the king, the devil declared to the priest that he is free from what he did, and then they killed the priest." This is narrated on the authority of Ibn 'Abbaas, Taawoos, Muqaatil Ibn Hayyaan. [Ibn Kathir: Stories from the Qur'an]

...O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only

under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste...

The kufaar claim Islam oppresses women
- but the rasul mentioned women in the sermon
- the rasul said that the best people are those best towards their wives

Abu Hurayrah (RA) reported that Allah's Messenger (ﷺ) said, "The most perfect of believers in belief is the best of them in character. The best of you are those who are the best to their women." [Tirmidhi 1165, Abu Dawud 4682]

And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise. (Al-Baqarah 2:228)

- the rasul reminded the men to look after their women folks

Abdullah ibn Umar reported that the Prophet said: "Three people will not enter paradise, and Allaah will not look to them on the Day of Judgment: the one who is disobedient to his parents, the woman who imitates men and the ad-Dayooth." (Ahmad)

In Islam everyone has rights
- the rights of women are:
- food, clothing, shelter and health care
- you should be jealous too

...O People, listen to me in earnest, worship ALLAH, say your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to...

The first thing Allah will ask you, is about your Salah

"The first thing the people will be accountable for on the Day of Judgment is prayer, Allah will say to His angels (even though he already knows) : "Look at my servants prayers. Were they complete or not?" If they were complete, It will be written as complete. If they were not fully complete, Allah will say: "See if my servant has voluntary prayers, If he has them Allah will say: Complete his obligatory prayers shortage with his voluntary prayers." Then the rest of his deeds will be dealt with in the same manner." [Reported by Imams Ahmad, Abu Dawood, An-Nisa'i, and Al-Hakim]

But if they repent, perform As-Salat (Iqamat-as-Salat) and give Zakat, then they are your brethren in religion. (In this way) We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know. (At-Tawbah 9:11)

- 9:11 tells you if you do not pray, you are a kaafir

Narrated 'Abdullah ibn Shaqiq al-'Aqeely, "The companions of Muhammad (ﷺ), did not consider the abandonment of any act, with the exception of prayer, as being disbelief (kufr)." (Tirmizhi and al-Hakim, who said it met al-Bukahri's and Muslim's conditions)

Jabir reports that the Prophet (ﷺ) said, "Between a person and disbelief is discarding prayer." (Related by Ahmad, Muslim, Abu Dawud, at-Tirmizhi and Ibn Majah.)

- you should establish the hujjah, before you make Takfir
- because many Muslims are jaahil

"Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.' (Bukhari Volume 2, Book 24, Number 486.)

He advised us to pay Zakat and make hajj
- those who do not pay Zakat will have their wealth turned into snakes
- and they will be tangled around their necks

Those who deliberately fail to make hajj
- die the death of Jews or Christians

“He who possess enough food for the trip, a means of transportation to reach to Makkah, and yet does not perform Hajj, then he dies, he would then die as a Jew or a Christian” (At-Tirmithi, Al-Bazzaar, and others).

A woman can make hajj in a group

The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy. (Al-Hujurat 49:10)

49:10 tell us that only the believers are brothers
- there is no cast or race in Islam

The rasul ﷺ told to hold on to the deen
- not to stray from the deen

Abu Huraira narrated that the Prophet (ﷺ) said, "On the Day of Resurrection a group of companions will come to me, but will be driven away from the Lake-Fount, and I will say, 'O Lord (those are) my companions!' It will be said, 'You have no knowledge as to what they innovated after you left; they turned apostate as renegades (reverted from Islam)." [Sahih Bukhari, Vol 8, Book 76, Hadith #585]

- The rasul ﷺ said that Allah gives the understanding of the deen to ones He loves

Narrated By Muawiya: I heard Allah's Apostle (ﷺ) saying, "If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (And remember) that this nation (true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path till Allah's order (Day of Judgment) is established." [Sahih Bukhari, Vol 1, Book

3, Hadith #071]

There is no rasul after Muhammad
- hence if you meet a Qaadiyaani or someone from Nation of Islam
- if you do not believe that he is a kaafir, that makes you a kaafir

Muhammad ((ﷺ)) is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All Aware of everything. (Al-Ahzab 33:40)

...All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O ALLAH, that I have conveyed your message to your people".

(Reference: See Al-Bukhari, Hadith 1623, 1626, 6361) Sahih of Imam Muslim also refers to this sermon in Hadith number 98. Imam al-Tirmidhi has mentioned this sermon in Hadith nos. 1628, 2046, 2085. Imam Ahmed bin Hanbal has given us the longest and perhaps the most complete version of this sermon in his Masnud, Hadith no. 19774.)

The rasul conveyed the message
- he asked those present to carry the message
- the Sahabahs acted upon this literally

Indonesia is the largest Muslim population
- but they were not conquered by the sword
- the honesty and conduct of the Muslims won them over